Elizabeth Scarfe.

THE USEFULNESSE and excellency OF CHRIST,

SHEWING

The art of taking CHRIST as the only Soveraigne medicine of a sin-sick Soule.

In Twenty five Cases:

Upon that excellent text in *Cant.* 2.1.

I am the Rose of SHARON.

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LONDON,
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TO THE RIGHT Worshipfull Master WILLIAM BIRCH,

Maior, together with his Brethren, and the rest of the inhabitants of the famous town of *Plymouth*.

The best blessings of this life, and everlasting blessednesse in the life to come.

THe Pope of *Rome* is wont to exhibite, and to shew forth once a yeer on a

*Is hec Dominica (quæ septima est ab illa quæ septuag. sima vocatur) Romanus Pontifex celebraturus ad Eccl. sam pergens & relictus ab eadem, aut eam in manu sub aspectu populi fert usque, &c. Durand. Rational Divin. offic. l. 6 f. 120

Lords day unto his *Roman* people, a certain glistering, and glorious Rose to signifie the LORD JESUS, who in my text resembleth himself to a Rose most faire and fragrant.

The consideration whereof (I confesse ingeniously) moved me not a little to think more seriously of this most excellent comparison, then ever I did before; for a man (being a Minister) cannot but reason thus with

with himself: if he whom we Protestants judge to be against Christ take it upon him thus solemnly to put men in mind of the Lord Christ, by shewing unto them a Rose emblematizing Christ, how much more should we Evangelicall Teachers, who professe our selves to be all for Christ, shew forth unto our Christian people their Lord and Master Christ, not onely once a yeer, as he his Golden

Rose, but as much as possibly we can, by our often preaching, and publishing the Gospel of Christ (that most sweet and redolent Rose of *Sharon*) whereby we may hope to do infinitely more good unto Gods Orthodoxe people, then he by shewing a Rose artificiall unto his superstitious Romans.

For the * matter of that Rose is but,

1. Gold.
2. Musk.
3. Bal-

* *Triplex autem est in hac flore materia, aurum videlicet Muscus & Balsamum. Idem fol.* 121.

3. Balsame.

But the matter of the Gospel, (which he preacheth not) is * Christ himself the Rose celestiall, which is more precious then Gold, more fragrant then Musk, and more medicinall then Balsame, as I have endeavoured to make it appear, as evidently and manifestly as I could in this Treatise, which through importunity) I have been animated to publish, and now am bold to tender

* Not signified onely but profered whereas the Popes Rose is but significant as they say.

er

er unto you firſt, becauſe you heard me preach firſt (in your own Parochiall Temple the laſt Winter) of this moſt delicious Roſe, which is Chriſt himſelf bleſſed for ever.

To ſay no more now of the ſaid Roſe it ſelf, becauſe I affect brevity in a Preface, I ſhall but crave the good bleſsing of our good God upon my poor indeavours, that they may prove as beneficiall unto you, as my

enlarged

enlarged heart towards you, my moſt reſpected, kinde, and loving neighbours, doth deſire it.

Yours in Chriſt,

C. F.

To my much respected and deerely beloved friends, The Inhabitants of the town of *Stonehouse*.

Grace, Mercy, Peace and comfort from Jesus Christ the most precious and comfortable *Rose of Sharon*.

SEeing it hath pleased the Lord Christ first to move me to select this subject, and to spend my Meditations upon it, and good Christians next again and again to desire it, while I was yet teaching of it, before I could finish it, that it might be copied out, and communicated unto themselves and others, I could not well with a safe conscience

ſcience detaine it. For if he that reſerves corn and will not ſpare it to thoſe that need it, be lyable to a * curſe. I might juſtly feare leſt I alſo keeping back the ſpirituall food of the ſoul-fatting word of God, when it is thus earneſtly craved, ſhould incurre the ſame horrible danger of being accurſed. Better it was therfore and ſafer for me to expoſe my ſelf to a cenſure (which being a ſtranger and moſt inſufficient, I cannot well avoyd) then to a curſe.

* Prov. 11. 26.

And now for as much as thoſe hungry ſouls have moved me at laſt to impart it, as not daring to deny it, I could do no leſſe then expreſſe my ſingular care for you, and great love, which

which I beare towards you, by sparing the same spirituall alimonie unto you in speciall, and making you partners with those, who were served first, because they came first, and heard me first, when I distributed and divided the word of truth first, touching that most sweet and medicinall *Rose of Sharon Christ Iesus* blessed for ever.

Nor may you be offended wth me for making you partners onely, and not sole owners, for

1. You loose nothing by that, having as much as they.

2. Besides that sweet Rose, of the which I treat here, is a Rose of the field, and not of a garden, and therefore ought not to be enclosed, as garden Roses are

and

and reserved by a few; but rather as common be imparted unto many. And therefore it is my heartie vote, and the thirsting desire of my soul, that not you onely, and those to whom I dedicate this book as joynt-partners with you, but also all others, that shall reade it, may take and own that most needfull and wholsome spirituall food, the preaching I meane of Christ, the sweet *Rose of Sharon*, and most nutritive bread of Life, who in those Sermons made publike for the good of all, is profered and tendered unto all.

Your loving Friend and Minister,

C. I.

THE EXCELLNCY OF CHRIST, Or THE ROSE OF SHARON.

Sect. 1.

That Christ is like a Rose in Sharon *field,* Cant. 2. 1.

[*I am the Rose of* Sharon.]

I Have beene long enamored with this most fragrant and precious Scripture, beholding in it a more then ordinary beauty and shining eminencie, & now my love breaketh out by this my choice, because I was not able to keepe

it in any longer, and I doe wish from the very bottome of my heart, that you also, my dearely beloved, may affect the same: True it is, that carnall love cannot endure a corrivall, and fellow-lover, but the love wherewith I love this text is of another nature, spirituall, and not carnall, and therefore as *Moses* said once upon an other occasion, when *Eldad* and *Medad* prophesied in the Campe, & *Iosua* envied at them for *Moses* sake, would to God that all the Lords people were Prophets, *Numb.* 11. 27, 28, 29. so say I, would to God that all this people may not onely love this text with me, but also may chuse and love him who is enclosed in it, even Christ Iesus himselfe, who as hee shineth with unconceivable spendor above the brightnesse of the sunne it selfe in heaven above, so likewise doth he even spread and dart forth some rayes of his glorious beauty heere below in the most delicious garden of my text, where his most amiable person is most aptly assimilated to a rose faire and ruddy, by

by this moſt ſweet expreſſion, *I am the roſe of Sharon.*

This whole ſong, whereof theſe words are but a little peece, is tranſcendental and myſticall, compoſed by *Salomon* the wiſeſt King (ſo honored and titled by the ſpirit of God) and moſt [a] aptly placed after the *Proverbs* and *Eccleſiaſtes*, for whereas in the *Proverbs* there is ſet forth and preſſed the morall life of man, and in *Eccleſiaſtes* the life naturall, ſubject to vanity, the conſideration whereof may aptly moove a man to the life morall: here in this love-ſong is expreſſed the life contemplative, for the which *Eccleſiaſtes* unvailing and repreſenting to the life, the vanity of the life naturall, and by that meanes weaning and divorcing mans affection from terreſtrialls, maketh way in a myſterie; for as much as none is fit for contemplation, untill his mind be taken off from earthlineſſe and convinced of that nothingneſſe, which is in all things created under the ſunne. The matter of contemplation therin contained is Connubiall, touch-

[a] *Nec vacat myſterio quod liber hic ternus ponitur in operibus Salomonis, &c. Greg. in proleg. ſuper cant*

ing the mysticall union and communion between Christ the Celestial bridegroome and the Church his spouse, set forth in a [b] dramaticall stile so sublime and elegant, as that the whole treatise might well be stiled *The* [c] *song of songs which is Salomons*, who was a King of Kings, as being more excellent then all Kings, and most able to compile a canticle more high and lofty then all other ordinary canticles, by reason of his most excellent wisedom. The occasion of the words, which (being the first peece of the first mēber of the former part of this bipartite Chapter, containing a mutuall commendation, in the 1, 2, 3 verses) I have singled out from among the rest, you may observe in the precedent chapter, verse 16. where the spouse of Christ having obtained her beloveds presence, 12, 13, 14. uttereth these words. Also our bed is greene, [d] bestrawed as it were with flowers of grace; for answere whereunto, [e] as S. *Bernard* aptly conceives, Christ heere takes her off from all selfe conceitednesse, saying *I am the*

b *Origen. hom. 3. in Cant.*

c *Vocatur enim ideò Canticum, quia est omnibus canticis sublimius. Gregor.*

The occasion of these words.

d *Conscientia bonis referta operibus. Bern.*

e *Ad hoc respicere puto quod sponsa de spa-sis lectulum floribus commendat. &c. Bern. ser. 47. super. Cant. in Loc.*

the Rose of Sharon, as if he should say: But thinke not, O my sister, and deare spouse, that such flowers of grace grow in natures garden, arrogating them unto thy selfe. No, but know that all that shining beauty and ravishing excellency, wherewith thou sayest and seest that thy bed, or heart is crowned, is of mee, *I am the Rose of Sharon*; in which words, two things are mainely considerable, 1. Their nature. 2. Their parts. For the first, you see that for their Nature they are comparative, for Christ compareth himselfe to a Rose, and therefore wee will terme it a comparison, and such a one, as Logicians call contracted, as being most breife, without any large deduction after the manner of plenarie resemblances so called.

2. And it consists of two parts, or termes, as they terme the parts of a comparison. The first terme is a person, which is here compared. Secondly, a thing, unto which the person is resembled.

1. The person compared is imply-

ed in the pronowne I, that is, I Christ, and not the Church as most [f] interpreters new and old doe herein unanimously agree, and that rightly, for modesty will not suffer a meere man to call himselfe thus, *the Rose of Sharon.* True it is, that the spouse is called a lillie, as Christ in this same verse, but she doth not call her selfe so: for Christ himselfe puts that stile upon her. *Not I*, is a more fitter speech for a sinfull man in a matter of praise and commendation, *Gal.* 2. 20. and therefore let Christ, who is God and man, and whose name is *I am*, bee the I heere.

[f] *Origen. hom. 3. in Cant The-odor. in loc. Bern. in Loc. Tremell. in loc. Thoms-son in loc.*

2. 2. The thing unto which Christ compareth himselfe, is a *Rose of Sharon*] where first two things are to bee understood, Secondly, two things are expressed. For the 1. the two to be understood are. 1. *Am.* 2. *like.*

1. *Am*, which being omitted in the originall, must necessarily bee understood, because Christ not onely was, and will be, but also in very deede is such a rose, for the originall is indefinite

nite, see *Revel.* 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come.*

2. *Like*] *I am like a rose*: for wee must not thinke that Christ properly is a rose, fading and corruptible. No but onely respectively or comparatively, wherfore I said that this speech is a comparison contracted, or *tacite*, because the note of similitude is omitted. 2.

Secondly, the two things expressed come next to be viewed, namely,

1. The *quid* or substance, unto which Christ is resembled. 1.

2. The *quale*, or qualitie of that substance. 2.

First the substance is a Rose, or a flower; for the ח originall signifieth both, and therefore Saint *Hierom* and the rest of the Latine Fathers, & some [h] moderne translators doe so translate it, *I am the flower*, which not withstanding I must tell you, that I for my part like your English translation farre better, as beeing farre more significant & empha- חבצלת

h *Luther in Bibl. Germ.* So *Tremelius* likewise renders the word. *Egosum rosa.*

emphaticall then the other, yea comprizing and encloſing the other too; for every roſe is a flower, whereas every flower is not a roſe.

2. 2. For *qualitie*, this roſe is ſaid to bee a roſe of *Sharon* or the field or plaine, or of a field called *Sharon*, for the [i] originall beares all theſe ſignifications.

חשרון i

1. *Of the field or plaine*] whereby [k] *Origen* underſtands the *Jewes*, whom God by his Prophets did husband, like a field, but others more aptly affirme that for ſome other very pregnant conſiderations, which ſhall bee hereafter declared, mention is made of the field. 2 of *Sharon* a ſpeciall field or region [l] ſituated betweene the Taborine mount and the lake of *Tyberias*, and extending it ſelfe from *Ceſarea* to *Joppa*, mentioned 1 *Chron.* 27. 29. *Eſay* 33. 9. a field in which the [m] faireſt and moſt fragrant roſes were wont to grow, unto which Chriſt is pleaſed to reſemble himſelfe, for ſuch reaſons as are to bee given hereafter.

k *Origen in loc.*

2. l *Hierom.*

m *Thomſon in Loc.*

Doct. Hence then ſprings up this faire and cordiall

cordiall flower, out of the most delicious garden of my text, I meane this Doctrine.

Christ Jesus our Saviour is most like unto a goodly [n] *rose in Sharon field.*

For the prosecution of which point I will first produce sundry grounds and reasons of it.

2. Propound and resolve some necessary Queries.

3. Presse home divers profitable uses.

For the first, I affirme that Christ is 1. *Most like unto a Rose*, partly by reason.

I. Of those secret vertues which are in him, like unto those of a Rose, as is to be shewed hereafter.

II. By reason of his blood-shed, which makes him as red as a Rose, see *Esay* 63.2. *wherefore art thou red in thine apparell*, and *Rev.* 19.13. *And hee was cloathed with a vesture dipt in bloud.*

III. By reason of his fragrancie, *Psal.* 45.8.

2. Hee is not onely like a rose, but like a rose *in the field.*

I. Because he suffered in the [o] field, with-

[n] Vnderstand a red double rose, as being most faire and usefull, & so more significant then a common field rose, for such double roses and the faireſt indeede did grow in that field as Authors write.

1. *Prosecution.*
1. *Branch*
1. *Reason*
2. *Reason*
3. *Reason*
2 *Branch*
1 *Reason*

[o] Heb. 13. 13.

without the gate, that he might be the patterne of sufferours usually dying in the field, even as hee is the glory of triumphers.

2. 2. Because hee is an open Saviour bringing common salvation, *Jude* 3.

3. 3. Christ compares himselfe to a rose of the field as [p] one saith, to call forth his spouse out of her bed of ease into the field to fight.

[p] *Bernard in Loc.*

3 *Branch* 3. He is like a rose in *Sharon* field.

1. *Reason* 1. By reason of his excellencie in generall, for there the most excellent roses did grow, see *Cant.* 1.10.

2. 2. By reason of his surpassing pleasantnesse in speciall, *Cant.* 5. 16.

3. 3. Because hee is sprung up out of the most fervent [q] love of God, as the roses of *Sharon* spring out of the hottest soyle.

[q] Rom. 5.8.

2. *Prosecution.* If you aske mee whether God the Father and God the Holy Ghost may not also be said to be like a rose in *Sharon field.*

1. *Quare*

Answer. I answer, first in some sence they may be so resembled, as namely; they be alike faire & fragrant with Christ, for *these*

these three are one saith Saint *Iohn*, 1 *Joh.* 5. 7. [r] One in Essence, and one in Attributes, and therefore as the one is all faire, so the other two persons must needes be so too.

2. But in a stricter sence, as Christ is like a Rose in regard of his bloudshed, so he is the Rose of Sharon *singulariter & propriè*, that is, singularly and properly: for onely Christ who is the second person in the Trinitie called the word incarnate shed his bloud, and in that respect is as red as a Rose, *Reve.* 19. 13.

2. If you demand whether a true beleever may not also bee said to bee like such a Rose?

I answer, that derivedly and respectively hee is a Rose likewise, and may bee called so, as beeing all faire, *Cant.* 4. 7. but not such a Rose as Christ, who primarily, peculiarly, originally, and transcendently is onely such a Rose of Sharon, yea the Rose indeede, as being infinitely *fairer then the sonnes of men*, *Psal.* 45. 2. *And having troden the winepresse of Gods wrath alone,*

[r] *Doctor Boys in Loc.*

Tho. Aqu. 3. p. q. 16. a 1. See also *Lombard 1. 3. dist. 1.*

2. *Quare*

alone, as it is written *Esay* 63. 3. *I have troden the winepresse alone, and of the people there was none with me*; the originall is more emphaticall, for therein Christ speakes of *more then one people*, in the plurall that not one man among all people did helpe him, least men should construe his words against his meaning, as if hee did onely speake of the Jewish people, which did crucifie him, and therefore were rather agents against him then patients with him, so that *Pscllus* and *Lyra* understanding the Church by this Rose of Sharon must needs be mistaken.

SECT.

Sect. 2.

Of Christs faireneſſe, uſefuleſſe, Deſirableneſſe.

For application. Now as Roſes and flowers are good for the head, for the braine, for the heart, and for many things: ſo is the Roſe-like Doctrine or flower which this next affords good and uſefull

3. Proſecution. The application of this poynt.

1. For the underſtanding of man to informe it.
2. For the conſcience to ſatisfie and to convince it.
3. For the affection or heart to moove it.
4. For the will to incline it.

Of theſe in order.

Uſe 1.

Firſt, it is uſefull for the underſtanding to helpe it, and to informe it, and that of 3. things.

1. Of Christs faireneſſe; 2. uſefulneſſe; 3. deſirableneſſe.

I. Ibe-

1.

Christs faireneſſe

t *Vnde Roſa olim propter pulchritudinem & ſuavem odorem veneri ſacra fuit Calepin. Thomſon in loc.*

u *Pulcher admodum fuiſti.*

Firſt I beginne with the firſt of theſe, to *informe* you of Chriſts admirable *faireneſſe*, foraſmuch as himſelfe compares himſelfe to a Roſe, which is one of the t faireſt flowers among all flowers, yea to a Roſe of *Sharon*, which of all roſes are held to bee the moſt faire and fragrant, by reaſon of the ſunne which ſhineth ſo much upon that ſoile, and heateth it, and maketh the roſes proſper as Authors write of it, ſee *Pſal.* 45. 2. How *David* in that ſong of loves (for ſo that Pſalme is intitled) ſets forth the beauty of this ſweeteſt roſe, ſaying thou art *fairer then all the children of men*, u yea thou art exceedingly fairer then the children of men. For the originall importeth ſo much and more too; even more then I am able to expreſſe, for aſmuch as the Holy Ghoſt doth even ingeminate the ordinarie word heere, ſpeaking of a more then ordinary beauty to make it more ſignificant, and it muſt needs bee ſo, whether wee doe reflect the eyes of the minde upon his *Deity*, or upon his *Humanity*.

I. To

I. To beginne with his *Deity*, how can hee but bee fairer then all the children of men, who is not onely a ſonne of man, but alſo the naturall ſonne of God, even God of God, and coequall with God his father, who as God himſelfe maketh all men, and all things faire that are faire, for the ſons of men, and therefore muſt needs be infinitly fairer then all; for it is a true ground in Philoſophie that that thing for whoſe ſake an other thing is thus qualified or ſuch and ſuch, muſt needs be more ſuch, and more ſo qualified, ſo as that we may truely ſay of Chriſt that ſweetſt roſe of *Sharon;* that hee is not onely fairer then all men but even Beauty it ſelfe.

II. As *man* ſo he is moſt faire, firſt in regard of his *ſoule*, *Col.* 2. 9. for *in him dwelleth all the fulneſſe of the Godhead bodily*, ſo that needs he muſt bee [x] void of ſinne and full of grace and therefore all faire.

III. Chriſt is fairer then all the ſons of men in reſpect of the exact beautifulneſſe and comly lineaments of his bo-

x *Durand. Rat. Div. offic. l. 6. f. 106.*

1.

body, whether wee looke upon it as it was in the ſtate of *humiliation*, or as now is in the ſtate of *exaltation*.

Firſt in the ſtate of *humiliation*: for all deformities of the body proceede originally from enormities of the ſoule, & therefore Chriſt being exemped from the one, muſt needs be far too from the other, as in his minde ſo in his body, whoſe glorious & moſt excellent beauty even[y] *Lentulus* a Romã in his Epiſtle to *Tiberius* the Romane *Emperour* deſcribeth after his manner; that hee was a man goodly to behold, having a reverent countenance, his ſtature ſome what tall; his haire after the colour of the ripe hazelnut, from his eares downeward ſomewhat curled, parting it ſelfe in the middeſt of the head, and waving with the winde, after the manner of the *Nazarites*; his face without wrincle mixed with moderate red; his beard ſomewhat copious, tender, and divided at the chin; his eyes gray, various & cleere; but what need we goe ſo farre as to alledge the Roman writers, having a farre more ample and ſurer de-

y *Eutropius in Annal. Senatorum Roonr. Cent. 1. l. 1 c. 10. p. 34. Caſſanaus in Catalog. part. 4. Conſid. 6.*

description of Christs most admirable beauty nearer home, even in this same sweetest love-Song, out of which my text is taken, the words are these. *My beloved is white and ruddy, the chiefest among ten thousand; his head is as the most fine gold, his locks are bushie and blacke as a raven; his eies are as the eies of doves by the river of water washed with milke, and fitly set; his cheekes are as a bed of spices, as sweet flowers; his lips like Lillies, dropping sweet smelling myrrhe; his hands are as gold-rings set with the Beryll; his belly is as bright yvory overlaid with saphires; his legs are as pillars of marble set upon sockets of fine gold; his countenance is as Lebanon, excellent as the Cedars; his mouth is most sweet, yea he is altogether lovely. This is my beloved, and this is my friend O daughters of Ierusalem.* Now I am not ignorant of that sense which some put upon these words, understanding them altogether of Christs spirituall and inward beauty, and I doe willingly assent unto them in this, that that faireness is [z] chiefly meant: But yet I hope

[z] And therfore I doe so expound it in the first let or impediment, that keeps men from Christ, where this whole description is largely opened. *Sect.* 12.

I shall be suffered to extend the largeneſſe of ſo rare an expreſſion to his body alſo in ſome ſort, even ſo farre forth as to conceive that his body alſo muſt needs be paſſing faire, as well as his ſoule, even by vertue of this deſcription, which his faire Spouſe endes with this *Epiphonema*; or ſententious cloſe: *Hee is altogether lovely*, or throughout and wholly lovely, or delectable, forſomuch the [a] original doth more ſignificantly import; he is throughout and wholly lovely ſaith ſhe, whereupon it followeth neceſſarily, that his body muſt be ſo lovely too: for elſe it cannot be ſaid that he is wholly lovely, and throughout delectable; and hence it is, as I conceive, that *Tremellius* who hath been a Jew converted, being moſt expert in the holy language doth underſtand many paſſages in this deſcription literally, and not he only, but others alſo, who yet in many things are very myſticall.

If it be objected that in *Eſa.* 53. 2, 3. he is ſaid to have neither forme, nor beauty.

[a] *Totus ipſe & in universum delectabilis & deſiderabilis.*

Tomſ in ver 13. *So Chryſ in Pſal.* 45.

I answer first with Saint *Hierome*, that the Prophet speaks so of Christ, as he was abased and abused upon the crosse, and before, when *Pilat* brought him forth, and uttered these words: *Ecce homo, Behold a man*; and I adde, that in regard of some he is said to have no forme, because they then could not, nor would not see any such beauty in him; for otherwise the godly see comlinesse enough in him, as I noted before out of the 45. *Psal.* 2. *Thou art fairer then the children of men*, on which words one of the [d] ancient paraphrasts most sweetly: *Vnto us who beleeve, the heavenly bridegroome seems to be every way most faire; faire in heaven, faire on earth, faire in the wombe, faire in his mothers armes, faire in his miracles, faire in his stripes, faire upon his crosse, faire in his very grave.*

b *Theodoret. in text.*

c *Hieron. Epist ad Pis. sip.*

d *Augustin. l. c.*

2. But especially in the state of *Exaltation*, his body must needs be fairer then the sons of men: for if the face of *Moses* did *shine* so, after he had been with God upon the mount, where nothing but lightening and thundering

was to be expected, how must needs the precious body of the son of God now shine with incomprehensible splendor, being next to Gods owne right hand in that holy hill above, where there is nothing but light; and blisse, brightnesse, and blessednesse to be enjoyed for ever and ever. See *Phil.* 3.20. How therefore that holy and blessed Apostle cals his body *a glorious body*, * or, *a body of his glory*, which is more, according to the originall, as if he should say, a body all full, or made of glory; and of his glory, which is the glory of the only begotten son of God, whose bright-shining Deity doth so illustrate, clarifie, and glorifie all his body, as that every part and member of it must needs be infinitely more resplendent and bright then that of the sun, which yet is farre more glistering and glorious then the burnished gold of Ophir; And therefore, O my soule, doe thou elevate and lift up thy selfe above thy selfe, and consider this ravishing and transcendent beauty of thy most deare and glorious

* τῆ σώματι τῆς δόξης αὐτοῦ.

glorious Saviour, so as that no creature under the sun may be fairer and dearer in thine eies then he, who is fairer then all.

The second thing.

2. This informes us of *Christs usefulnesse*. Seeing he compares himselfe to *A Rose*, which how usefull and medicinall it is all men know in some sort; but Physicians, and such as have any skill in herbs know it in an especiall manner. There is scarce any herb or flower to be named, which for its vertue and usefulnesse goes beyond it. Now Christ is like it, as he saith himselfe, yea transcendently more medicinall and usefull then it: For he can heale all our inward and outward, spirituall and corporall diseases, *Psal.* 103. when Roses though never so faire and good, yet cannot cure so much as one sin, which is a most dangerous gangrene and leprosie of the poore soule. And therefore O that the besotted soules of men were but sensible of so great a worth and inestimable good, as is to be had in so precious a Rose, as Jesus Christ is, blessed

Petr. Andr. Matth. l. 1. Dioscor. c. 112.

for ever! and ô that they did but weigh it, and firmely beleeve it; for then they could not, nor would neglect so great salvation.

The 3. thing.

3. And must not *Christ* be *very desirable*, seeing he compareth himselfe to a *Rose* (which is as desirable a flower as any) both for her faireneſſe, and usefulneſſe formerly mentioned. See *Iohn* 1.47. how desirous therefore *Nathaniell* was to see him; and *Luke*. 19.4. how *Zacheus* climbed upon a tree to looke downe upon him that was higher then the heavens; and it was the chiefest of Saint *Austines* three wishes, that he might have seen Christ in the flesh, whom he now beholdeth in glory. And therefore, O that men were but wise, and had eyes to see, and eares to heare! for then would they resort, and flocke from all parts to *Iesus Christ* the rose of *Sharon*, to heare his voice with gladneſſe, and to see his faireneſſe, and to taste of his goodnes; yea then would they out of some experience doubtleſſe say with his faire spouse, *Cant.* 5.16. *His mouth is most sweet*,

sweet, yea he is altogether lovely or desirable.*

* מחמדים

Sect. 3.

Satisfaction for the Consciences of Christs people.

1. THis faire flower, and most usefull point is good for the conscience two wayes.

1. It will serve to *satisfie the Conscience* of those men who would faine know *whether Christ is in them or no:* For they may know it now by such marks and signes as may be derived from this present comparison; our Saviour you see assimilates and resembles himselfe to *a rose*, and therefore,

b Which is also a part of the understanding *Tho. Aqu. 1. p. q. 79. a. 1.*

1. This serves to satisfie the conscience.

I. Those that are inhabited by Jesus Christ, may know it by the *mightinesse of his purging Vertue.* If one take but fading Damask-Roses conserved, they will purge and cleanse the body, you know; much more doth Christ

1. *Marke.*

the soule, that most medicinall Rose of *Sharon*, whose words falling from him like leaves of Roses, and being taken inwardly, did once so purifie his best beloved disciple, as that nothing in this whole world could make them cleaner; for so saith Christ himselfe, *Iohn* 15.3. *Now ye are cleane through the word which I have spoken unto you*; and hence is that Apostolicall conclusion, *Gal.* 5.24. *And they that are Christs, have crucified the flesh with the affections and lusts thereof.*

Obiect. But I now not what here will be objected by a scrupulous Christian, saying, Then I feare that I am none of Christs, because I am not able to say so, that I am thus cleansed, and that I have thus crucified the flesh; for as much as I am so pestered still with abundance of filthy and corrupt humors, which seem even to fill up my poore soule, yea and breake out now and then in my life and conversation to my confusion.

Sol. For *Answer*, whereunto I must tell you, that when we affirme that Christ doth

doth purge out sin, and that they that are Christs have crucified the flesh. We must not be so understood, as if Christ did take away sin *quite*, and that they that are his, are *without sin*; *No, for if we say we have no sin, we deceive our selves, and the truth is not in us*, saith S. John, and *he that thinketh he liveth without sin, doth not avoid sin, but rather excludes all pardon*, saith S. Austin; and you know your selves how between the very rocks some weeds do usually grow and spring up, which may teach us, that though a man be in the rocke Christ, and Christ in him, yet some weeds of sin may ill be seen in his life and conversation, as *Paul* testifies of himselfe, that even in the estate of his regeneration, *Sin did dwel in him*, *Rom.* 7.20.

1 *John* 1. 8.

1 *Aug.* l. 14. c. 9 *de Civ. Dei.*

Quest. In what sense then is a man in Christ said to be purged from sin, and to have crucified sin?

Answ. I answer, first, when *Sin* is *resisted*, Gal. 5.17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other.*

Not

Not to sin, is to stir against, and resist sin, and so to study to be pure.

2. When *Sin* is *hated*, *Rom.* 7. 15. *Psal.* 119. 104. like an enemy, who invading a people that desires to live quiet and unmolested, is detested of all the countrey.

Beza in Psal. 119. Dicuntur non peccare, qui ei peccato non consentiunt, quin potius inflando luctantur. Calvin in 1 John 3. Piscat in locum.

3. When it is *not usually practised*, as it is written, *Whosoever is borne of God, doth not commit sin*, that is, he doth not make a trade, or *usuall practise* of sin, as learned Interpreters expound that hard and difficult sentence; and the reason of it is, because *his seed remaineth in him*, saith the Apostle there, that is, [l] *the word of promise*, as some say, or *the* [m] *principle of externall perseverance*, or *the* [n] *spirit of Christ*, as others take it, because Christ himselfe hath said, that he shall *abide with us*, and *in us*, and that *for ever*, *John* 14. 16, 17. So as that sin cannot possibly live nor enthrone it selfe there, where he is thus resident; but rather must be weakened, and die, and decay more and more, and become unable to doe the hurt which it did once in him in the state

l *Reynolds.*
m *Amesius Coron.*
n *Piscat. in loc.*

state of unregeneracy, and doth still in others, who are yet enslaved by it. ° Saint *Cyprian* compares sin and Satan with his angels in this respect most aptly to scorpions and serpents, who being precipitated into the water, can doe no hurt there; for so they can doe no damage, neither much lesse destroy such as are regenerated by the Spirit of God, who is like to the water; and remaineth in the regenerate, that such scorpions or serpents may not prove hurtfull nor deadly unto them, nor have dominion over them.

° Cypr. l. 4. Epist. 7.

Q. But here it may be you will *reply*, that though you may easily know you doe not live in the usuall and outward practise of any sin, yet you know not what to make or to thinke of *inward sinfull motions*, whether you doe not inwardly practise one sin or other; for many such motions, because they doe not breake out, but both arise and die within, can hardly bee discerned, when they prevaile, and when not: how shall one know say you, that such inward evill motions

Quest.

motions doe not prevaile within, though they doe not manifest themselves in our lives without us?

Solut. For *Answer*, whereunto I must tell you in the first place, that most certainly this case which here is propounded is very difficult; and therefore I desire the all wise, and all-gracious God so to enlighten my minde with the rayes and beames of his holy Spirit, as that I may be able to resolve you as I ought. according to the rule of his holy and heavenly oracles, and ever-blessed word of truth.

2. 2. I must and will distinguish between thoughts *flying*, and *staying*, *immanent*, and *transient*; the one, that is, transient or flying. We shall never be able so to know, as that we shall be able fully to resolve our selves, whether or when we doe prevaile against them; for of such it may be truly said, *Who can understand his errors*, *Psal.* 19. 12. If we first mislike them in generall; so as that they be not *dilecta peccata*, or *beloved sins*, though they be our *Delicta*, or unavoydable faults. 2. And with all

1. Transient thoughts.

1.

2.

all pray God to pardon them, saying with holy *David*, *Psal.*19.12. *cleanse thou me from my secret sins*; then must we rest therewith contented, and satisfied, as *Paul* in the like case, whom the Lord, upon his earnest sute for his freedome and exemption from the *pricke in the flesh*, gave no other answer but this, *My grace is sufficient for thee*, 2 *Cor.*12.9.

2. Immanēt thoughts.

2. But whether the other sort of thoughts, and inward evill motions, which we call immanent and staying for some time, doe prevaile, or not against us, that we may know by these ensuing evidences.

1. Evidence

1. When we doe *not regard them*, while they stay with us, according to holy *Davids* most gracious speech, *Psal.*66. 18. *If I regard iniquity in my heart*; that is, when we doe not honour them: for so much the originall doth import, but sleight and vilifie or despise them, like a stranger that intrudes upon us; and therefore is not esteemed, nor made much of, but rather to be farther off.

2 When

2. When we take *no such delight* in them, as Non-beleevers doe in many of them; and as one that looketh on a woman with delectation, lusting after her in his heart, *Mat.*5.28. for so much the same originall word implyeth.

3 Evidence.

3. When they leave us upon such tearmes as these, or after this manner.

p *Prov.*4. 23. Where the originall is. נצר לבך That is, keep thy heart with all observation, noting thy thoughts, as it were.

1. After they be *espied* and p *noted*, like a thiefe, that flieth when he perceiveth that he is discovered and taken notice of when he comes to steale.

2. Or after they have been mightily *opposed*, and struggled withall by the force of faith, 1 *Pet.*5.9. applying the word of promise, and by the mighty power of prayer, *Eph.*6.12,13, 18. *Iam.*4.7.

2. A *Note.*

Where *note* by the way, that a sinfull motion may make a longer stay in a man inhabited by Christ, then in another, who is possessed and besieved of the devill, because it meets with more opposition; whereas the devils vassals, whether they be hypocrites or prophane Esauites, yeeld quickly to sundry

sundry pleasing and profitable motions; though they be never so bad and entertaine them, though they breake not out for the present, whereupon it comes to passe that Satan leaves them seeing them secretly to give way even to his first motions: So as that he needs not to presse them more, as he is forced to urge, and often to assault and to reassault the beleeving soule, wherein Christ dwels, *Ephes.* 3. 17. Like a Generall, or war-making King, who will tarry longest where he is resisted most: And leave that place sooneſt, where he is least opposed; because he seeth that he needs not much to infest or batter that fort which yeelds and surrenders it selfe upon his very first summons, without any great deliberation or reluctancy.

Quest. 2. If you *replie*, it should seeme then that such as are without Christ, may and doe make some resistance too sometimes against evill motions.

Answ. I *Answer* yes, by vertue of that power of the soule, which by the learned is called* συνέιδησις; but it is so weak, as

* *Est autem συνέιδησις ea pars animæ quæ semper resistit vitijs.*

as that it cannot last long, but is and must needs be vanquished quickly, because Satan who usually suggests and followeth evill motions most violently, is stronger then that naturall power of Conscience; and therefore they are said to be *overcome* for all this 2 *Pet.*2.19. and to be *led captive by the devill at his will*, 2 *Tim.*2.26.

3. 3. When they *relinquish* us, after they have been condemned, reproved and well checkt for their over-bold obtrusion and stealing in upon us, like Rogues and vagabonds who are taken up, and well whipt for their comming into a well governed Towne or City. See *Psal.*42.11. how *David* there corrects his turbulent thoughts, and finds fault with his owne soule for letting them passe freely; saying, *O my Soule, why art thou so disquieted within me?* or why makest thou such a *noise*, or art so *loud*, raising thoughts as loud and boisterous as the waues of the sea, when it is tempestuous.

4. Evidence 4. When the *Conscience is calme, quiet and cheerfull*, or well comforted after

after they be gone. Like a countrey, that having been much infested by a forraine enemy, finds it selfe on a sudden delivered from such a hostile invasion. See *Psal.*42. 11. how *Davids heart* at last did even *dance*, as it were for joy after that resistance which he made against the commotions and boisterous thoughts of his troubled and perplexed soule; saying, *Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.*

Quest. Q. But may not an incredulous person find his heart quiet too when evill thoughts are past away?

Solut. I answer, yes, but then there is much difference, and discrepancie between the calmnesse of that happy soule which Christ inhabiteth, and that which he inhabiteth not.

Quest. Q. What difference?

Solut. 1. difference *Answer.* The one, I meane the unbeleeving, may be quiet not knowing wherefore; but the other he can tell, if he be asked, that it is upon his manly resistance and oppositiou, which he made against sinfull motions,

ons, of which his owne conscience beares him witnesse, that he did neither love them nor like them, *Psal.* 119.104. as the unbeleever doth, who finds much * sweetnesse in them. Whereupon it followeth that the quietnesse of the former, or the one, is but *carnall securitie*, and the calmnes the other, *a gracious and grounded Tranquillity*.

* *Iob* 20.12

2. difference

2. The unbeleeving may be quiet, because other thoughts concerning his temporall affaires, and imployments may interrupt evill motions, and take up his mind in such a manner as that he cannot thinke upon the *illnes*, and *danger* of such motions, and so consequently neither is, nor can be troubled about them; but that blessed soule, which Christ inhabits, is not so wholly possessed and drawne away with the cares and thoughts of this life; but that it reflects withall upon the inordinatenesse of such evill motions, as make some stay in the minde; notwithstanding, is well comforted in God, who did send it a most

most happie deliverance. See *Rom.* 7.24.

5. We may know that we doe prevaile against such evill motions, when, being tried and provoked afterward, we can stand out like a *Rocke unmovable*, and *impenetrable*, and doe not as we would do, if it were not for Christs dwelling in us by his holy and blessed Spirit, *Gal.* 5.17. wherein such gracious soules mainly differ from all unbeleeving persons, who being without Christ, though they may keep in, and seeme to have overcome their evill motions, yet will be ever ready to discover themselves in time of tryall, and provocation; for they are but like *Leopards* chained and kept in a den, who being let loose, and meeting with a prey, will manifest the cruelty of their natures forthwith. See *Ier.* 13. 23. So as that thereby we may easily conceive how fitly also, even then, when they doe not breake out, they are resembled to an *Oven heated by the Baker, Hos.* 7.4. that is, the devill, who is the baker that heats their hearts; 5. Evidence

so as that, like an oven stopped, they are so much the hotter within; their hearts doe even burne with envy or pride, and wrath, and lust, and the love of money.

6. Evidēce. 6. VVe may understand that evill motions reigne not in us, though they rage when we doe *lament* them after we have been foiled and vanquished by them at any time, giving way to them, and taking pleasure in any of them against the study, bent, and purpose of our hearts: Like *Tamar*, who though she had lost her virginity, being forced by her brother *Ammon*; but secretly and closely in a close roome; yet did afterward most lamentably bewaile and bemoane the same. See *Rom.* 7.23,24. how the Apostle himselfe, who being forced, like *Tamar*, and brought into Captivity to the *Law of Sin*, by sin dwelling in him, and prevailing now and then against him in his mind and soule, did bemoan himselfe, saying; *O wretched man that I am, who shall deliver me from the body of this death?* and how he did prevaile for

2 *Sam.* 13. 19.

for all this, and was respectively delivered, as he implyeth in the words following: *I thanke God through Iesus Christ our Lord.* So then with the mind; that is, the part regenerate, I my selfe serve the Law of God, but with the flesh; that is, the part unregenerate, the Law of Sin.

2. Those that have Christ in their hearts truly, may know it by the very *smell* and sweetest *fragrancy*, which he sends forth out of the heart into every part and member of the body. So as that their *thoughts* must needs even smell as it were of Christ, most sweetly, and their *words* likewise, and *workes* must be most pleasant, gracious, and savoury: For if there be but corruptible and withering roses in a close roome, you know how sweetly and strongly all that roome doth smell of roses; how much more must the hearts and the lives of those be most sweet, and fragrant, who have and carry within them the Lord Jesus Christ himselfe, that sweetest *rose of Sharon*, whose *garments smell all of Myrrh and Aloes,*

2. Marke generall.

Eph. 4. 29.

Sr. stimenta ejus, sunt sancti ejus, electi ejus, tota Ecclesia ejus. Aug. in loc.

Aloes, and Cassia, Psal. 45.8. When *Polycarpus* was to be sacrificed unto the Lord by fire, by the hands of his most bloudy persecutors (who not beeing able to burne him, because the fire would not touch him, did at last kill him with the sword, as he was standing in the midst of the fire, all resplendent [r] like shining burnisht gold) his body did send forth such an odoriferous and sweet savour, as they of Smyrna record it in an Epistle of theirs, as if it had been perfumed with incense, or some other fragrant and aromaticall Essence. Now though every other ordinary Christians body doe not yeeld such a miraculous odor, yet you may read as much in effect of a most gracious perfume, which the precious soules of all Christs beleeving members, his mysticall Spouse, doe send forth in a most sweet and pleasant manner, *Cant.* 3.6. *Who is this that commeth out of the wilderness, like pillars of smoake, perfumed with myrrhe and frankincense, with all the powders of the Merchants?* Marke, *Who is this*] saith

[r] *Euseb. Eccl. hist. l.* 4 *c.* 14.

saith Christ, the cœlestiall bridegroome of his faire Spouse, the Church, and her members, *That commeth out of the wilderneſſe*) that is, out of this world, which is like a wilderneſſe.) *Like pillars of ſmoake*] that is, having an aſpiring and aſcending mind. *Perfumed with myrrhe and frankincenſe, and with all the powders of the Marchant*] that is, being perfumed, and ſweetned with all the moſt fragrant and ſweet ſmelling graces of the Spirit of Christ, who being the Merchant here ſpoken of, doth ſo perfume and grace the ſame.

v Greg. in loc.

SECT. 4.

Conviction for such as want Christ.

2. This point serves to convince the conscience.

2. THis point may serve to *convince* the *Consciences* of all carnall, civill, and hypocriticall men and women, that Christ is not in them: For Christ is like *a Rose*, wheresoever he is, yeelding a most sweet and fragrant sent; but they doe even *stinke* by reason of their abominable thoughts, words, and deeds; Like the snuffe of an extinct candle, as the Apostle doth mostaptly describe them, *Tit.* 1. 15. affirming that *such as are unbeleevers, are also abominable*, or execrable, odious, and *stinking-persons*, as the * originall plainly sheweth. Say therefore, or thinke what you will of your estates, you that are so bad; I must needs tell you to your faces, that Christ is not in you: For if Christ did inhabit in you, your thoughts, words, and workes, would be as sweet and savory as *Christ* is,

Βδελυκτοῖ, *i.e. male olentes, a* βλέλος, *i.e. fœtor extinctæ lucernæ.*

is, that most sweet and fragrant *rose of Sharon*; but now thy words and works, O thou prophane Esauite, are detestable; and though thou hypocrite, and civill honest man make a faire shew without, and professe much, yet are thy very inward parts, reserved imaginations, and closest thoughts most execrable; for they smell altogether and stinke of hellish pride, and devillish envy, of filthy lusts, and dunghill covetousnesse; and therefore who will beleeve any of you, that Christ that is in you? you your selves will never beleeve a man, though he should sweare that there are roses in his closet or cheft, if when he openeth it, you smell in stead of roses nothing but dung and stinking carrion. Now this is just your case, O ye carnall, civill and hypocriticall men and women; you may thinke or say Christ is in you, and so consequently, that you have saving faith in Christ; but when you doe but open your mouthes, and disclose your thoughts, unlocking the chests and closets of your hearts, by your

your deeds, then we can ſmell nothing but the ill ſavour of boaſting, or lying, or rayling, or curſing, or banning, or ſwearing, or coveting, or luſting, or ryoting, which ſtinks worſe then any dung: And when you keep in ſuch ſtuffe, and doe not breake out, then your evill thoughts doe ſtinke within you; Like the dead corps of *Lazarus* in the grave, *Iohn* 11.39. So that you ſhall never make me beleeve that Chriſt is in you, though you ſhould even ſweare by your *faith*, as ſome doe, who even thereby teſtifie to the world that they have none at all, being ſo free and prodigall, as to ſweare away even that faith which they ſay or thinke they have.

And therefore be convinced of it, all you that are thus abominable, and ſay no more, that Chriſt is in you, and that you have ſaving faith in Chriſt, ſeeing you cannot make good what you ſay, and ſo conſequently neither are nor can be credited or beleeved, what ever ye ſay and proteſt of it. *What doth it profit*, my brethren ſaid Saint

Saint *Iames* once, *though a man say he hath faith, and hath no works, can faith*, that is, such a verball faith *save him?* And so say I, what doth it profit you, though you say that Christ is in you, when as the Saviour of your thoughts words, and works is so ill, and the purple spots of your fouleſt sins and enormities so many? Can your saying save you? or bind others to beleeve you though you say it? No, No. *Iam.2.14.*

SECT. 5.

Matter of feare for such as reject Christ.

3. THe point is usefull and good for mens *affections* to work upon them. *3. This serves to work upon mens affections: and*

And first of all, to terrifie those who refuse and reject the Lord Christ, preferring with those base spirited *Gadarens*, (*Mat.8.32.34.*) their *Swine* or swinish lusts, and brutish desires and filthy sins before him, whereas they should *1. To make men feare.*

should rather infinitely desire and esteeme him, even above pearles and diamonds, and rubies, and the burnished gold of Ophir, and the whole world, if it were all turned into one intire masse and lump of gold, seeing he is so faire and so usefull, and so desirable, as I shewed you, being like a rose, *a Rose* indeed, outmatching all other roses, for *beautifulnesse, usefulnesse, medicinalnesse, and desirablenesse*, and so consequently worthy to be esteemed, and to be preferred before all things: So that all such sordid and detestable Gadarens amongst us may well even tremble and be astonished at it, that they doe so despise and trample under the feet of so monstrous contempt, the Son of God, that most glorious *Rose of Sharon*: For what will you say another day, you that are so vile and so base, why you did not embrace the Lord Jesus, forgoing and forsaking all your bosome sinnes, though never so delightfull, deare, and desirable to your corrupted and depraved natures? Nay, I demand

mand againe, What answer will you returne unto him whom now you doe so vilifie and lightly esteem, when he shall come in the rowling clouds of heaven to judge you, and all men else both quicke and dead; and shall question you, as he did once those stiffe-necked Jewes, *Ier.* 2. 5. *What iniquity or fraud*, as the originall hath it, could you find in me, that you went so farre from me, or stood at such *a distance* with me, and would not approach and draw neere unto me, but have walked after *vanity*, that is, as the originall intimates, after things of nought, and which did soone fade away; and in the which you could find nothing but a meere emptinesse, and *became* so *vaine* your selves, as that you were but like so many empty caskes, ecchoing, and sounding loud enough, but containing not so much as one drop of grace, and goodnesse, as being wholly sequestred and alienated from me, who am the fountaine of goodnesse, *Iohn* 1. 16. What can you say then, say I, for your selves, why you did so shame-

shamefully forget your selves? will you say that Christ was not desirable, or usefull, or faire enough for you? then my text will stop your mouths that you shall not be able to justifie nor maintaine your saying: For therein you see Christ himselfe resembles himselfe to a Rose right faire and good, and desirable, saying, *I am the Rose of Sharon*; so as that he may well answer you then after this sort: If I were and had been like a tearing *bramble*, or a nettle which will sting those that touch it, you might have had some excuse for your abhorring and rejecting of my glorious person; but now I have made my selfe otherwise knowne unto you, I have told you that I am like *a rose*, to comfort, and to revive, and not to sting, nor to teare those that come unto me; & therefore now you have no cloake for your detestable and horrible sin of despising me, and neglecting so great salvation. See *Iohn* 15. 22. Whereupon shall I tell you what you may be like to say: O bedlams, that we were, when we despised

despised and rejected so glorious a Saviour, we fooles then could see no beauty in him, nor comlinesse wherefore we should desire him, *Esa.*53.2. but now how faire and glorious is his body, which there we see upon that white and glorious throne; and how desirable is his sacred person, which is crowned with such Majesty? Oh how doth he shine now with incomparable splendor above the brightnesse of the sun; and oh! how amiable is his countenance; and therefore, oh! how have we wronged our own soules, whom we have bereaved and deprived of so beautifull, blissefull, and delightfull an object, as this most glorious and sweetest Saviour is, whom now we behold with most bitter griefe, and unutterable vexation of heart, because we have so wilfully, disdainfully, and obstinately withstood and lost so great salvation: If now we had time and leave to make our choise, we would prefer this glorious Saviour, whom we have once so despised, before ten thousand worlds if there were so

so many, and before more then ten hundred thousand pleasures and sports, and pastimes, and carnall oblectations; but alas we cannot, the time of mercy is expired, and the time of justice, wrath, and vengeance, so much spoken of by our faithfull pastors, hath appeared, and we must now be judged, and adjudged to the easeleſſe, remedileſſe, endleſſe torments and flames of that infernall pit; and all our pleasures, profits, and delights are passed away from us. Like a shadow and a poast, that hasted by; and there is nothing of all things we ever enjoyed and possessed, that can solace and comfort us now in that mercileſſe flame in all eternity; and therefore, O that we had never been borne, oh! that we had been but so happy as our cattell, horses, oxen, dogs, swine, beasts, birds, which died but once, and feele no more paine for ever; whereas we must be ever dying, and yet shall ever be living in paine, in woe, and misery. Oh woe, woe, woe untous that ever we were borne to see this day,

Wisd. 5.

and

and to die this death, and to live such a life, which will be unto us a perpetuall and everkilling destruction.

Sect. 6.

Matter of shame for careless and loose Walkers.

2. THis may serve to *shame* many of us, who profesſe our selves to be Christs espoused members, and yet are so regardlesse of our selves many times, and doe so disfigure, defile and staine our selves with such a numberles number of sins and transgressions, which are the very excrements of abused and polluted soules, as that both at home and abroad we doe even disgrace our holy profession, and dishonour that King of glory, Jesus Christ, our deareſt Savior, who is most like unto a Rose fresh and faire; and therefore requires a singular fairenes of carriage and conversation of all those who call themselves after his

name, and will be reputed to be his mysticall Spouse. If a poore maid should be married to a Lord or knight, as faire as *Absalom*, and as wise and rich as *Solomon*, able and willing to provide her the richest clothes, and bracelets, and jewels, as if she were a Queene; and yet she should not carry her selfe somwhat accordingly, neatly and decently at least, nor make some advantage unto her selfe of so great and good a husband, according to her degree; but should come before him, like a beggar in filthy rags, and all besmeared, and goe likewise abroad thus among the people, would not all that know her, cry shame on her, that having such an excellent husband, she should disgrace both him and her self? well, if we doe indeed belong to Christ, and beleeve in Christ, then are we espoused unto Christ, who is fairer then *Absalom*, being the *rose of Sharon*; and is also both able and ready to clothe us, even as *Saul* the Lords anointed did clothe *the daughters of Israell in Skarlet*; I meane the skarlet robe of his owne righteousnesse, and

to put on even ornaments of gold, (of grace) upon our apparell, 2 *Sam.* 1. 24. that we may be *all glorious within*, *Psal.* 45. 13. and therefore how can I chuse but cry shame upon all you that are loose and careless professors; who take your selves to be thus richly and happily married, and yet are not ashamed to come in the glorious presence of that goodliest and fairest bridegroome of all bridegroomes, Christ Jesus, with hands and mouthes, and hearts all soiled, and beslubbered with sin, which is that abominable and hatefull thing, *Esa.* 1. 14. And so in like manner dare even to goe abroad among men of all sorts, with such foule mouths, and filthy hands, and polluted hearts, to the great dishonour of so great a king, and the almost irreparable and irrecoverable dammage of your owne soules, whom hereby you expose to his fierce and flaming wrath, for the time present; and likewise, defraud and dispossesse your selves of all those rarest and richest comforts, which doe so happily

3. Defraud and dispossesse your selves.

repleniſh, and revive the bleſſed hearts of other carefull and gracious Chriſtians, who doe alwayes induſtriouſly labour to be faire, even as he is faire, and glorious, even as he is glorious, and pure, as he is pure, 1 *Iohn* 3.3. be aſhamed therefore of your ſelves, all you that are ſo regardleſſe of your ſelves, that dare preſume to bring even into Gods owne houſe and preſence ſuch foule and filthy ſouls as are altogether ſtuffed and topfull with moſt horrible & execrable thoughts; that embolden your ſelves to lift up there ſuch contaminated and defiled hands, as have touched many unclean things but a little before; yea, and moreover, to open ſuch filthy mouths as have exhaled and uttered ſo many vaine, impure, and unſeemly ſpeeches, when you were even ready to enter the Congregation. Aſſure your ſelves, that if you ſhall not henceforth labour with all poſſible care to carry your ſelves more fairely then hitherto you have done; that this very performance, the word you heare, the prayer

er you make, will be a meanes even to increase and to aggravate those stinging tortures, wherewith the most jealous, most just, and righteous God will vexe and plague those foule and filthy soules of yours here in this present life, though he doe not cast and throw them into hell hereafter, in case they belong unto him by the irrevocable degree of his eternall predestination.

SECT. 7.

Comfort for Gods carefull people.

3. THis point may serve to *cheare* up all Gods people, that their deare Saviour is thus pleased to compare himselfe to a Rose: For as roses are able to comfort the very heart, and to * rejoice the bloud: so Christ must needs be very comfortable too, yea transcendently more.

3. This serves to comfort, and to cheere up Gods people.

* *The Hill* in his art of gardening, *p.* 88.

1. I say Christ must needs be much more

more comfortable, refreshing, and reviving, and that in a twofold respect:

1. Respect b' Rosa refrigerat. Dioscor. l. 1. c 112. de medica materia. Id. c. 113.

For 1. as roses doe * refresh and coole mens bodies in hot diseases* and sweats, and allay the heate: So Christ is able to allay the burning heate of hell fire, though you should feele it sweating, as it were, in your very soul, as he sweat bloud himselfe in the anguish of his soule, *Luke* 22.44. to deliver us from the horror and fire of hell, and to make us glad.

2. Respect. c Petr. Andr. Matthiol. in Dioscor. l. 1. c. 112.

2. As roses doe revive men when they are taken with dead palsies: So Christ will restore his to life againe, *Ioh.* 6.54. *Who so eateth my flesh, and drinketh my bloud, hath everlasting life, and I will raise him up at the last day.*

d Dionys. Areopag.

2. I affirme that Christ is *transcendently more comfortable* then a rose. For as much as every [d] excellency and goodnesse which is in any creature, is is still after a more excellent manner in the Creator.

And here that you may see this transcendency, as much as I am able to make you see it, I pray you take

take notice of these following disproportions.

1. Sometimes, I meane in the winter there is not a fresh rose to be seen nor to be had in all the fields of e our land, if one would give never so much for any to smell to it; but Christ is ever to be found, and never wanting unto those that seeke him, neither winter nor summer, that is, in adversity as well as in prosperity, yea, most of all, and chiefly then, *Esa.* 43. 1, 2. and therefore how much more comfortable must he needs be then all roses?

1. Disproportion.

e I say our land, because about Carthage there are fresh roses all the winter long, as *Petr. Andr. Matth.* in l. 1. *Dioscor.* c. 112. affirmeth it.

2. And though also other corruptible roses may be had and used, yet can they not administer comfort unto us at all times, even whilest we have them, how ever they may exhilarate the heart at some times; but Christ as he is alwaies to be found in a time of need, so is he alwaies able to comfort us in a time of need, *Heb.* 4. 16.

2. Disproportion.

3. When other roses doe yet comfort the heart, alas how cold and weak is that comfort, being not able to penetrate and reach to the soule? For

3. Disproportion.

the operation of roſes is but phyſicall, and not metaphyſicall, corporall, and not ſpirituall; but *Chriſt the roſe of Sharon* comforteth the very ſoule of a man, as you may ſee, *Pſal.* 103. 3. where *David* communs with his ſoul, ſaying; *Who healeth all thy diſeaſes*, mark, *all thy diſeaſes, O my ſoule*; and in *Eſa.* 66. 13. where God (and ſo conſequently Chriſt alſo, who is God) promiſeth us moſt graciouſly, that he will *comfort* us; *as one whom his mother comforteth*, marke, as a [f] *mother* who moſt affectionately comforteth the very ſoule of her childe, whereas the roſe doth but comfort the body; and therefore how raviſhing and how great muſt needs be that comfortableneſſe, which is in the Lord Chriſt; the comforts of a mother we know are exceeding great and ſweet, and doe a childe more good then honey or ſugar. And ſuch are Chriſts; nay, I dare ſay as infinitely greater as himſelfe, being an infinite God, is infinitely greater in compaſſion then any mother. See *Eſa.* 49. 15. *Can a woman forget her ſucking*

[f] *Quæ amore libros in ſinu nutriens omnem ſuperat charitatem. Hymo in loc*

ing childe, that she should not have compassion on the son of her wombe, yea, they may forget, yet will not I forget thee.

4. And though roses do sometimes revive men, being faint, yet can they not take away the sting of death it selfe; nor comfort us after death, though many doe bestrow the dead with roses; but Christ can doe both: 4. Disproportion.

1. He can, nay he hath taken away the sting of death; as it is written, *O death I will be thy plague, O grave I will be thy destruction: repentance shall be hid from mine eyes, or though comfort be now hid from mine eyes*, saith the * Prophet, for the Hebrew is *Notham*, which signifieth comfort as well as repentance; and therefore it is so translated both by Saint *Ierome*, and Doctor *Luther*. And hence it was that *Bainham*, that blessed Martyr, uttered those most comfortable words in the midst of the fire, * *O ye papists, behold you looke for miracles, and here you may see a miracle; for in this fire I feele no more paine, then if I were in a bed of Downe, but it is unto me as a bed of roses.* This he 1. Hos. 13. 14. *Lyra in loc. M Fox.

he speakes when his legs and armes were halfe burnt.

2. But especially after death Christ doth comfort the precious soules of his, giving unto them the crowne of life, *Rev.* 2.10. and comforting them in *Abrahams* bosome, *Luke* 16.25. which is a place of blisse and everlasting wealth, and of [g] unexpected delights, even [h] heaven it selfe.

[g] *Cyril. Alex. hom pasc.* 11 [h] *Origen Dial. 2 contra Marcion.*

5 Other roses can doe us no good in losses and reproaches, and in other externall afflictions, though they may comfort our heatts in some diseases; but Christ can and doth solace his then too, as you may read, *Acts* 5.41. how the blessed Apostles *did* even *rejoyce*, when they were most reproachfully used, and shamefully beaten, *because they were worthy to suffer shame for Christs name.* So *Heb.* 10.34. you may note how those *beleeving* Hebrewes did even *joyfully endure the spoiling of their goods.* The like is reported of *Paulinus* Bishop of *Nola*, that having lost all, at the taking of *Nola*, he uttered these words: Let me not be afflicted and

5. Disproportion.

and vexed, O Lord, for gold or silver, for thou art all in all unto me; and of the *people of* [i] *Merindol*, that when they saw their houses burnt before their eyes, they rejoyced at it greatly, being honoured so highly, as to suffer that losse for Christ his sake, who inabled and caused them so to doe.

i Aug. de Civ. Dei, l. 1 c. 10. k M. Foxe in his Acts and Monuments.

If any of you that are held to be of the number of Gods people shall object, that say you can find no such comfortablenesse in Christ, as is spoken of here.

1. *Object.*

I answer, That such as are held to be of the number of Gods people, are of two sorts:

Answ.

1. Some are Christians *in shew*:
2. some *in deed.*

The former are such as have a form of godlinesse, and deny the power thereof, loving their pleasures, sports, lusts, pride, money, friends, or belly more then God, 2 *Tim.* 3. 4. Now if some of you be such, then never complaine or wonder, that you can find no such comfortablenesse in Christ; for you are *dead* like the *widow.* 1 *Tim.* 5. 6. which

1. Christians in shew.

which *living in pleasures is dead while she liveth*: and as the* *Angell* of the Church of *Sardis*: So you *have a name that you live*, being called *Professors* of the Gospell, *but you are dead*. Now though one should even fill the mouth of a dead corps, and cover it all over with roses; yet can that same take no comfort in them, because it selfe is void of life; So you, what comfort can you take in Christ, the rose of Sharon, though we doe even fill your eares with the preaching of Christ, seeing that you be dead and destitute of the life of Christ; and that Christ himselfe hath said, that *whosoever loveth father and mother more then him, is not worthy of him*; and that he that loveth sonne or daughter more then him, is not worthy of him, *Matt.* 10. 37. Whereupon it followeth, that all you who love *worse things* then father and mother, sonne or daughter, even base and filthy lusts, and bosome sinnes, more then Christ, must needs be unworthy also of Christ himselfe, and so consequently of the comforts of Christ,

Rev. 3. 1.

Christ, which he never can or will throw away and bestow on such unworthy hypocrites, and selfe-lovers as you are, who have nothing but a meer forme and shadow of piety without any substance or reality; and therefore my advise and counsell is, that you do labour for the *power and life of godlinesse*, and prefer the love of Christ before all things, if you desire to finde that comfortablenesse, which is in Christ, or else never look for it.

2. Christians indeed.

2. As for Christians indeed, they are of 2. sorts againe: 1. some somewhat careleſſe, 2. others very carefull.

1. Careleſſe Christians.

1. Some are *somewhat careleſſe*, sometimes I meane: 1. of their *dyet*, wherein they doe not keep a golden meane; and 2. of their *apparell*, wherein they shew too much conformity to the monstrous fashions of this world; and 3. of their *sleep*, wherein they take up too much time; and 4. of their *worldly cares*, unto which they give too much way; and 5. of their *company*, which they doe not so distinguish, as

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as to avoid those which are most dangerous enemies to their poore soules;
6. and 6. of their *duties*, which they doe not so heedfully performe, as they ought, daily *prayer* I meane, and holy *meditations*, and deep *humiliations* for daily sins, and continuall *applyings* of Christ, and the like. Such careless
2 Cor. 7. 11. Christians were the Corinthians once, as the Apostle implyeth, when he saith; *Behold this selfe same thing that you sorrowed after a godly sort, what carefulnesse it wrought in you*, saith he, to shew that there was none such in them before, and that they did not grieve so before. Now if some of you that cannot find so much comfortablenesse in Christ, as was spoken of here, be such, then never wonder at it: for what comfort can a man take in roses, if he will not take the paines to fetch them, or to apply them; or if he be asleep, how can he smell them, though his chambers were full of roses? well may others that wake, be refreshed with the sent of them, and take delight in them; but he cannot, so long as

as he sleepeth : So you that are so careleſſe, what comfort can ye take or find in Chriſt, as long as you will not take the paines, to draw what comfort you can from Chriſt in that carefull manner, as you ought? yea, are in a manner asleep, in that you be so drowſie, dead, dull, backward, and careleſſe in the doing of your duties; and doe so seldome humble and afflict your soules for your manifold exorbitancies, slips, failings, and grievous sins. God comforteth those that *are cast downe*, saith the Apostle, 2 *Cor.* 7. 6. but you are not so dejected; and therefore, what wonder is it to heare that you are not comforted : So that I for my part doe not intend to cast away the precious comforts of Chriſt upon you, that are so careleſſe, preaching comfort to Gods people; for you are not capable of comfort in this case, and we miniſters wrong both our selves, and you too, when we doe promiscuously pronounce, and preach comfort to Gods people : For then you careleſſe ones, perswading your selves

*Tamẽ quod divinas consolationes non habemus, aut varius sentimus, nos in culpa sumus; quia cõpunctionẽ cordis non quærimus. Tho à Kempis, de Imit. Christi, l. 1. c. 21.

selves to be Gods people as you may be, doe snatch at such comforts, and apply them, though you doe not feele them, nor indeed are then fit for them; and therefore, I must and will distinguish between you that are careless, and those that are carefull, telling you that you for your part, being so secure and undejected, you may not, nor must not looke for any sensible comforts from Jesus Christ, the *rose of Sharon*, as long as you are, and shall be so carelesly disposed.

2. Carefull ones.

But secondly, as for those that are carefull among us of every thing, and humble themselves much continually, and are dejected, and yet find or feele no comfort for the present, they must not therefore be disheartened, because that he which should comfort them, is farre from them as they conceive; for they may take comfort in this, that either,

1

1. They have in times past sate downe under Christs shadow with great delight, and his fruit was sweet to their taste, that is, that they have tasted

tasted of the sweet comforts of Christ, wherewith he is wont to refresh young beginners, especially in their minority, and in the infancy of their conversion, *Cant.* 2.3.

2. Or if they have not yet been made partakers of the sweet consolations that are in Christ, they may comfort themselves in this, that such comforts belong to them, and that in the * Lords good time they shall feele them, as he who upon a great stoppage, not being able to smell roses, may and shall smell them in time, when that stoppage is gone. For so it is written, *Esa.* 54.6,7,8. *the Lord hath called thee as a woman forsaken, and grieved in spirit; and a wife of youth when thou wast forsaken, saith thy God: for a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee; but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer:* But when it will be, that he tels us not, but keepeth it to himselfe; and therefore you must live by faith, you

2.

* That is, When you shall have most need of it; either when the spirit would faile else without it. *Esa.* 57. 16. Or against some great affliction approaching, or some great encounter with the world for the name of Christ. *Goodwin* in his returne of prayers, *p.* 152.

that complaine of the want of comfort, and ſtay upon God, even in the want of comfort, as a man, who in the want of bodily ſtrength ſtayeth himſelfe upon a ſtaffe; for ſo ſaith God, *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſſe, and hath no light, Let him truſt in the name of the Lord, and ſtay upon his God, Eſa.* 50. 10. the * originall is, let him *leane upon his God*, as upon a ſtaffe, which will be a comfort to him for the preſent, by a gracious ſupportation of him in the want of comfort, and in the end by a moſt ſweet and ſenſible diſtillation of comfort into his ſad and penſive ſoule, as it is written: *Thy rod and thy ſtaffe they comfort me, Pſal.* 23. 4. that is, as * one of the Ancient expounds that place; thy Chriſt (who is my rod and my ſtaffe, in that he came in the old age of the world) doth comfort me as a ſtaffe, (which is a comfort and ſupporter to old age.) Where note by the way, that Chriſt is a ſtaffe to comfort old age, that is, ſuch as wait with old *Simeon* for

* *Eſa* 50. 10

משען

baculus ſic appellatus quod illi homo innitatur.

* *Chryſ. in loc.*

A Note.

for the consolation of Israell, *Luke* 2. 25. and make not too much haste to have comfort by and by; and hence it is, that some of the most eminent Saints of God felt most comfort a little before their departure, in the very last age and end of their dayes; heare their owne words.

Deare wife, * said M. *Sanders*, that blessed Martyr, riches I have none to leave behind me; but that treasure of tasting how sweet Christ is to hungry consciences, whereof I feele a part, I bequeath unto you. I am merry, and I trust I shall be merry, maugre all the devils in hell.

* *Foxe* in his Acts and Monuments, p. 1361.

And when * *Oecolampadius* lay sick, and his friends did aske him whether the light did not offend him, he clapt his hands on his breast, and said, *Hic sat lucis est*, here is light enough, meaning comfort enough.

* *Ier. Burroughes* in his Grac. Spirit, p. 77. alleadgeth this speech.

So * blessed M. *Bolton* said to some of his parish that came to visit him when he lay a dying: *I am by the wonderfull mercies of God as full of comfort as my heart can hold, and feele nothing*

* *Edward Bagshaw*, in the life and death of M. *Bolton*, p. 34.

in my soule but Christ, &c.

2. *Ob.* If you shall *reply*, that you feare you shall never feele the like comfort in Christ, because these men were so eminent, and you so pestred with a number of corruptions, which you cannot master yet to your content.

Solut. I *answer*, 1. That they also were subject to infirmities as we are; for we may not thinke that they were holier then *Elias, who was a man subject to like passions as we are, Iames* 5. 17. and therefore why may not you feele some true comfort too at last, though not so much as they.

2. 2. That indeed sin allowed or too much yeelded unto, keeps off comfort; but you that are carefull Christians (for to such I speake here) doe not so.

3. *Ob.* If you say you feare you doe;

Solut. I answer: doe not you build upon needlesse and groundlesse feares, but examine your hearts, and they will tell you, that you doe what you can to purifie your selves, and to avoid sinne, and all the occasions of it, shutting the very

very windowes on high, your eyes, and stopping the fountaines of sinne below in the heart, by a holy and carefull watching over your owne hearts, thoughts, and motions, even as God himselfe did then stop the *fountaines of the deep*, and the *windowes of heaven*, when he would dry up the floud, *Gen.8.3.*

And therefore what should let you, why you should not cheare up your hearts with the serious consideration of this most comfortable doctrine that I have delivered unto you, touching the most sweet and comfortable *rose of Sharon*?

Will you say that you meet with so many troubles, crosses, afflictions, reproaches, calamities, losses, and the like, that you cannot bee cheerfull? *4.Ob.*

Then I answer, that all these things should not shake nor move you so as to make you refuse comfort, and to walke sadly and dejectedly, to the great disheartening and discouraging of others, and the hurting of your *Solut.*

owne soules, whom you torture more then needeth by a number of selfe-created vexations and troubles, which by your pensiveneſſe and heavineſſe you draw upon them: for,

1. Ground. *Heb.* 12. 11, 12.

1. All your afflictions of what sort, kind, or degree so ever they be, what are they but purgations to take away sin? When God opened the windowes of heaven, and powred downe seas of water, even immeasurably and most dreadfully, downe went all stately towers, and lofty buildings, and sumptuous monuments; but as the waters rose, so the *Arke* rose higher and higher still, and was so much nearer heaven: So when God sendeth flouds, and seas of troubles, downe goeth our pride, security, carnality, impurity, and a number of aspiring and rising corruptions; and in stead thereof Christ rises, and the poore soule rises, like unto the Arke, ever higher and higher, sleighting and despising the world. Like that *woman cloathed with the Sun* (whereby we may understand Christ

Christ with his crosse and afflictions, as hot as the *Sun*) is said to have the *Moon*, that is, all sublunary earthly things *under her feet*, *Rev.* 12. 1.

2. They are but like those *charets and waggons*, which *Ioseph* sent for *Iacob*, *Gen.* 45. 27. for as they revived *Iacob*, and brought him neare unto *Ioseph*: so do afflictions revive and quicken us, being dead and dull, and bring us nearer unto Christ, who is our *Ioseph*, then we were before. See 1 *Pet.* 1. 7, 8. 2. Ground.

3. As *Iacob* made his sonne *Ioseph a coat of divers colours*, because he loved him best, *Gen.* 37. 3. so Christ bestowes such various and *sundry afflictions*, like a coat of many colours, upon those whom he loveth best. See *Rev.* 3. 19. *As many as I love I rebuke and chasten*; and therefore I say, they are but signes of his deerest love. 3. Ground.

4. But last of all, Christ himself the *rose of Sharon*, I dare say is more sweet then all your inward or outward troubles can be bitter, for he is as a sweet rose among all such thornes, or thorn-like 4. Ground.

like afflictions; and he sweetens them, though other roses cannot so sweeten the thornes among which they grow: even as that *Tree* did sweeten the *bitter waters of Meriba*, which otherwise no body could drinke, *Exod.* 15. 25. for he assures us, that how ever we speed here and may be entertained in this world, we shall rejoyce in him, and live with him in glory at the last, as you have heard that he will quicken us as a rose, and revive us after death, which is more then a rose can doe: So as that needs we must gaine infinitely more by Christ then we can possibly lose by him.

And therefore as you take *delight* in a rose, though it be among thorns, so take comfort and joy in Christ, though he be a rose among thornes, that is, surrounded with a number of pricking, piercing, and heart-cutting vexations If one should rob you of all that you possesse, and you were made sure at the same time of an orient Jewell in a sure and a safe place, more worth a thousand times then all that you

you lost, I suppose you would not be so foolish, as to take on, and to vexe your selves about your losse; but rather rejoice at so rare a Jewell, whose prize doth so farre surmount the worth of all your other goods, which are nothing at all comparable to so precious a Jewell. And did not I assure you but now of Christ, *the rose of Sharon*, whose prize is *above rubies and precious stones*, and whom yee can never lose againe after ye have made him once your owne? and therefore I hope yon will not be so foolish again hereafter, as to grieve inmoderately at any afflictions or losses of goods or good name by wrongs or revilings; but rather rejoyce in Christ, who being that * pearle of inestimable prize, is better then a thousand livings, and ten thousand earthly contentments, and millions of gold; and sweeter then all the pleasures, all the friends, husbãds, wives, fathers, mothers, brothers sisters, &c. in the world, for they are many times rather bitter then sweet, and doe more grieve then relieve us; but

* *Mat.* 13. 45, 46.

but he is ever sweet, and is ready even then, when they or any other thing doth crosse us most, sweetly to comfort us, being altogether as sweet and comfortable as a rose, nay much more, as hath been largely shewed already.

Sect. 8.

An exhortation to such as want Christ, to seeke him in the Law and Gospell.

4. Vse generall, serving to encline the wils of such as hitherto were averse, and farre from Christ to seeke after Christ.

4. THis point may serve to *encline the wils* of those men and women that formerly were averse from Christ, to be for Christ: For he is most like unto *a rose in Sharon field*, and so consequently most desirable, as you have heard, wherefore as in the summer time, when roses are plentifully to be had, every body almost will have a rose in his hand: so let every one of you that hitherto wanted Christ labour to get him into his heart.. But this is too generall, and therefore I'le descend to particulars, in-

instructing you of five things; as namely,

1. Where this rose is to be sought.
2. Wherewith it is to be taken.
3. When it is to be sought.
4. Wherefore, or upon what grounds.
5. What impediments must be removed, that it may be sought and taken.

For the first: I say that Christ is to be sought for { 1. In the Law. 2. In the Gospell.

1. This *Rose of Sharon* is to be sought for *in the Law* preached; for so saith the Apostle, *Wherefore the Law was our Schoolemaster, to bring us to* * *Christ, Gal.* 3.24. Whereupon it followeth, that as he who will gather roses, must seeke for them among *thornes: So he that will come to Christ, must come to him by the pricking thornes of the law, as those converts, *Acts* 2.37. who were sore *pricked in their hearts* before they could be so happy as to enjoy Christ; and the reason of this assertion is most evident and plain. For

1. Dilatation of this use.

* *Nam Rosa ex spina nascitur, Plin. nat. hist. l.* 21.

For as long as we are not to some purpose terrified by the law and made sensible of our owne misery, we will not care for Christ, even as scarce any body would have cared much for the *brazen serpent*, lifted up in the wilderneſſe, if it had not been for the *fierie serpents*, which having stung men unto death, compelled them to looke up: so we would hardly make account of Christ, if the terrours of the law, like fierie serpents should not sting us to death, and make us afraid of death, death I meane everlasting: Or, if you will take this comparison, Men by nature are like mariners & passengers in a ship, which is in great danger, not far from a great rocke, as long as they have the least hope that they may escape, and be saved in the ship, they will not leap into the sea, and swim; but when they are told by the skilfull shipmaster, that there is no hope of life, unleſſe they doe so, then they will rather swim and try, whether they may come to the rocke, there to be saved, then die and sinke in the ship: so

Simil.

So as long as men in the state of nature (which is like a broken ship, very dãgerous) may have any hope to go up to heaven, & do well enough, abiding where they are, *i.e.* in the state of open prophanenes, or civil honesty, or pharasaicall hypocrisie, and keeping their bosome-sins, they will not wagge one foot to goe to Christ thus as they ought, forgoing and forsaking all their darling delights, and sinfull profits, honours, and contentments; but when once they are absolutely and roundly told by that skilfull schoolemaster or shipmaster, whose name is *Law*, that if they abide in that state, and forsake not their forlorne hopes, and sweeteſt sins, which are like greatly desired goods in a broken ship, they must perish and sinke, and be engulphed in that formidable lake, which burneth with fire and brimstone, *Rev.* 21.8. then, then will they rather doe so then dye; rather swim to Christ, who is like a * rocke, upon any termes, then perish with their goods; I should say profits, pleasures, honours in hell for ever-

1 Cor. 10.4.

evermore. And therefore if any of you all that want Christ, doe in good earneſt deſire to get Christ; Let him not refuſe to heare the law, and to thinke on it ſeriouſly, that ſo he may be thereby terrified and urged effectually to goe to Christ, even ſpeedily, that he may not be damned eternally. But hereof more is to be ſaid hereafter. This is but to make way for them.

1. In the Goſpell.

2. This *roſe of Sharon* is to be ſought in the *Goſpell* preached, which is like a field for its largeneſſe, becauſe therein Christ offereth himſelfe to as many as will come to him; ſaying, Come to me, all you that travell, and are heavy laden, and I will eaſe you, *Matt.* 11.28. ſo as that he might well compare himſelfe here to a roſe in Sharon field, which is not ſo incloſed, and reſerved as your garden roſes are; but may be had of any that travelleth by, and hath a mind to it; for doe but marke his ſpeech, and you ſhall ſee it, *Come unto me, all ye that travell*] marke *all*, as if he ſhould ſay; I doe not either reſerve

reserve my selfe to my selfe, or deny my selfe to any that would have me. No, but I am ready and willing to ease and to embrace even with the deareſt embraces of my love any poore travelling soule that comes to me; and therefore, come hither all ye poore sinners, that groane under the burden of your sins, and seeke Christ in this sweet and gracious promise; for here you shall undoubtedly find him, he cannot go from it, because he is faithfull.

Sect. 9.

Faith must be gotten for the taking of Christ.

2. Dilatatiō of this use. Get faith.

2. Only I must tell you, that as he will plucke a rose, must have a hand to plucke it with, so you must have the hand of faith, wherewith you may and must lay hold on Christ, beleeving verily, that according to his faithfull promise he will be a Saviour unto

unto you, and refocillate you, and ease your poore soules of the most heavy and grievous burden of sin, and that you shall have rest by him here and hereafter eternally in the heavens. See *Iohn* 6.37. *Him that commeth to me, I will in no wise cast out.*

Quest. But how shall we get faith?

Sol. I answer, Christ himselfe is the author of it, *Heb.*12.2. and he works it by his word and spirit, *Rom.* 10. 17. 1 *Cor.*12.9. and therefore goe to him by prayer, and cast your selves downe before the throne of his grace, both before and after the hearing of his word, and beg of him, that as he hath given you hands to take your meat with, and to gather and plucke roses for the good of your bodies in sickness, that you may live the life of nature: so he would give you the hand of faith, wherewith you may take and apprehend him, being that most sweet and medicinall *rose of Sharon*, for the good of your soules, that they may live the life of faith here, and the life of glory hereafter.

Now

Now it may be, that Christ will not heare ye by and by, because you would not heare him, when he did seeke after you in the preaching of his faithfulleſt meſſengers; but let not that diſmay you, for he loves to be importuned, and therefore ſolicite him againe and againe; and be ye as earneſt with him, as once *Rachel* was with *Iacob*, when ſhe ſaid; *Give me children, or elſe I die, Gen.* 30. 1. ſo ſay ye unto Christ, O Lord Jeſus, who art the author of faith, and canſt give it to whom thou wilt, even as thou canſt give children when, and to whom thou wilt give us faith, Lord, or elſe we die and periſh for ever; or elſe, as once a good old * Martyr cried out in the fire, ſaying, Mercy Lord, mercy; ſo cry ye (as being in the eſtate of hell fire by nature, ſo as that needs you muſt needs burne and frye for ever, if ye have no ſaving faith, wherewith you may take Christ who muſt ſave you from hell) faith Lord, faith, even true ſaving faith let us have, that we periſh not in thoſe mercileſſe, eaſe-

* *Iob. Badly* burnt in King *Henry* the 4. time. *Anno* 1409.

lesse, and endlesse flames of hell, which our former unbeliefe hath justly deserved.

Sect. 10.

Christ must be sought speedily.

3. Dilatatiō Seek Christ while he may be found speedily.

3. And that you may find Christ (as hath been shewed) in the Law and Gospell, you must seeke him while he may be found, as it is written, *seeke the Lord while he may be found, Esa. 55. 6.* which saying of the Lords Prophet plainly intimates that there is a time when he may not be found of some, who seeke him too late; wherefore as they that gather roses take their time, and looke out for them in the summer, when they may have them: so doe you looke out for Christ now in these warme summer dayes of the Gospell, which shines so fairely and fully among us; yea, to day seeke him as it is written, *Heb. 3. 7. To day if ye will heare his voice, harden not your hearts;*

hearts; for you know not how soone you may be taken from the meanes, or the meanes from you; and whether the Lord will then be found of you, when lying upon your death beds, you cannot heare his word, after you have despised in a long time in your best health: As for Gods people, they may be sure, (as I told you formerly) that they shall alwaies find Christ in the winter of adversity, as well as in the summer of prosperity, and upon their death beds especially, yea after death, but you cannot be certaine of it, that you shall find Christ at last, when you would, because you did not answer his call when he would. See *Prov.* 1.24.25. late repentance may speed, but early repentance is sure to speed, saith* one; and I say so too of seeking after Christ, adding withall, that however late seeking after Christ: I am sure it speedeth so rarely, and so seldome, as that I can read but of one that sought him so late, and found him, and that is the thiefe upon the crosse, and none else besides him; for God loveth not such night-

* *Perkins in Gal.*

night-birds, *Levit.* 11, 19. he forbiddeth his people the Jewes to feed on bats or flindermice, and those twilight birds signified putters of, and prolongers of repentance, and of seeking after Christ, who thinke to flutter confusedly about Christ, and repentance in the evening of their withered yeares, and in the night of their latter end; so as that easily you may conceive how welcome most of them are then to Christ. Heare what a great ancient * Doctor saith of such, if a man will in his last necessity obtaine repentance, and so departeth, I confesse we doe not deny him what he postulates, and desires, but we presume not neither that he dieth well; whether he goe hence securely and safely I cannot tell, quoth he, and so he concludes at last, *Vis ergo à dubio te liberare, &c.* wilt thou therfore deliver & free thy self from doubting, repent while thou art in health: Thus he of repenting, and so say I touching seeking after Christ, will you free your selves from the doubt whether Christ will welcome you at last, after ye have

* *Cyp. in Lev. 17.*

* *Aug. hom. 41. de verepœnitentibus.*

wasted your best time, and his best time, wallowing in sinfull and sensuall delights, then seeke after him, now to day, without delay, and say not either as they in *Hagg. 1. 2. the time is not come* for us to come to Christ, it is too soon yet, to morrow, to morrow; For God * seeketh not after a dilation in the voice of the crow, but an humble confession and groaning after Christ in the voice and sighing of a dove, whose tune is, Now, Now; and not as the voice of a crow, to morrow, to morrow; nay come, you shall not go hence, but you shall promise first, and resolve within yonr selves, that as God shall enable you, so you will now forthwith think upon this matter seriously, and seek after Christ in the Law and Gospell earnestly; and that you will labour for faith industriously, praying to Christ for faith instantly, that so you may carry away Christ at last most happily, to be saved by him eternally; I know the devill will be loth to let you go so, and to way these things, wch belong to your peace, he will rather

* *Non quærit Deus dilationem in voce corvina, sed confessionem in gemitu columbino. Aug. in Psal. 102.*

solicite you to stay and tarry a little longer with him, as *Laban* would have stayed *Iacob* to be his drudge for a longer time; but doe you not hearken unto him, nor be perswaded by him, to stay a day or an houre longer with him, to be his slaves as you have been, no; but rather hearken unto the Lord Christ, who in his word did now appeare unto you; and as once he appeared unto *Iacob*, saying, (as hee said then, *Gen.* 21.3.) *Come unto me*, and so consequently, come away from *Laban*; I should say Satan, for he doth but oppresse you, but Ile ease you, yea come presently, quickly, saith he; for he speaks in the present time, Come, without delay, *manè*, or *early*, which is Gods adverbe, whereas the Devill saith, *mane*, which is his verbe, that is, tarry: well if I were but able to pull you away from this cunning deceiver of your poore soules, and to enstate you in Christ this day, you should not tarry with him one moment longer; but it is God who must draw you, as it is written, *Iohn.* 6. 44. No man can come

come to me, except the father which hath sent me, draw him, *Iohn.6.44.* And therefore as the spouse of Christ did once pray for her selfe, *Cant.1.4.* draw me, and we will run after thee: so will I pray for you, Lord draw those who of themselves cannot goe, that they may come to Christ, even as many as belong to Christ by the unalterable decree of thine eternall predestination.

I for my part can but perswade you, and it may please God to blesse my perswasions, and to make them effectuall unto your poore soules, who can tell? and therefore;

SECT. 11.

Foure grounds which should draw men to Christ.

4. I'le shew you what grounds should move you so to goe to Christ, and to get him into your hearts, as you were instructed. 4. Dilatatiō of this use.

1. Christs sweetnesse. Me thinks there is no earthly thing that yeelds so perfect a pleasure to any sense, as the odor of the first rose doth to the sent. B. Hall in his most Excel. Occas. Medit. 93.

1. Doe but consider his admirable fragrancy and sweetnesse, for being like a rose, he must needs be as redolent as a rose (whose sent is most sweet and pleasant) in regard of the sweet odor of his gracious words and works of obedience active and passive, and in regard of the sweetnesse and faireneſse of his person formerly mentioned; and therfore how: ô how should ye be moved with this transcendent sweetnesse of that sweeteſt rose of Sharon, to seeke after it, and to get it? how farre doe men goe for fragrant spices; and how doe they adventure their lives, sailing in the Indies, and the spicy Islands? but ye need not goe so farre for Christ, who is sweeter then all spices; for he is nigh unto you, even in the word, which we preach unto unto you. Againe, ye need not leave your house and home, and friends, as men that are bound for the Indies, but onely your sinnes, and you shall not need to adventure your lives, if you goe to Christ; for then you shall finde them, and save them; and should ye not

not be willing then to goe to Christ, which is but a little way, forsaking your best beloved sinnes, which can yeeld but little comfort?

2. Consider his delightfulnesse: For being like a rose, he must needs be as delectable as a rose, which delights our eyes as much as any flower. * Some write of *Titus* the Romane Emperour, that he was of so sweet and amiable a disposition, as that he was commonly called, *delitiæ generis humani*, the delight of mankinde, which might be but a flattering speech of men; but of Christ Jesus, that high and mighty monarch of heaven and earth, we may truly say so, without flattering, that he is indeed the very delight of mankinde: See *Cant.* 5. 16. how he is said to be *altogether lovely* or delectable, as the * Hebrew hath it, marke, he is altogether delightfull; delightfull I, namely in his person, first for its admirable beauty, *Psalme*, 45. 2.

2. Christs delightfulnesse.

* *John Carion, Chron. l. 3 p. 130.*

1

2. Delightfull in his gracious Titles, for first, he is stiled the Light of

2.
1.

of men, *Iohn* 1.4. Now all know how delectable and pleasing the light is, as the light of the sun, the light of the stars, and the light of a candle, even little children do rejoyce at the light of a candle, and desire to play with it, because they see a delightfulnesse in it, and we doe all take great delight in the shining sun, and shall take a farre greater delight in that masse of shining light, which we shall see another day in the highest heaven, which for its brightnesse may be truly * termed φωτεινός, that is, all light; and therefore how delectable must Christ himselfe needs be, who is the *Light*, and that light, even that transcendent light, *Iohn* 1. 8. and that *true light which enlighteneth*; that is, * endueth with reason, *Every man that commeth into the world*, or is borne into the world, and is the cause of another light, for as much as all things were made by him, *ver.* 3. yea, the very perfection of all created light, which * *Plato* termes the perfection of shining bodies.

2. He is called a * *Saviour*, and the

Saviour

* Zanch. de oper. Dei. c. 4

Τὸ φῶς

* Scilicet rationis seu intelligentiæ, Pisc. in loc.

* Plato l. 7. de Anima.

2. * Tit. 2 13

Saviour of all men, 1 *Tim.*4.10. which title of his is so delightfull, as that it should even cause your hearts to leap within you, when you heare it as Saint *Iohn* did leap in his mothers wombe for joy, at the voice of the blessed Virgins sweeteſt salutation, *Luke* 1.44. yea, should even forthwith pluck your hearts out of your breasts and bosomes, to transplant them into the bosome of Christ; for how delightfull is the very naming of a temporall Saviour unto them that are in misery, when they understand or heare of his willingnesse to deliver them; and therefore how can your hearts chuse but even dance for joy within you, whiles you heare me speake of such a Saviour as is called the Saviour of the world, and of all men, and so consequently willing to save you also, if you shall beleeve in him? for so the Apostle goes on, who is the Saviour of all men, especially of those that beleeve,* becaus he saves them not only corporally, but spiritually and everlastingly, whereas otherwise he doth but

* *Pisc. in loc.*

but * preserve you and others corporally;

* *Vide Bezæ versio. Conservator omnium.*

3. Nay is he not called *salvation* it selfe, *Luke* 1.30. to shew, saith * one, that there is no other Saviour but this one; and this word salvation, quoth he, is the sweeteſt word in all the scripture, and therefore how delightfull must he needs be, who beares this name, which is the sweeteſt word in all the bible?

3. *Henry Smith in his first sermon of the song of Simeon.*

4. He is stiled a *bridegroome*, *Iohn* 3.29. *Matt.* 9. 15. in Latine *sponsus, quasi promissus*, as being promised by his heavenly father, to be a husband unto all true beleevers. Now how delectable is the name of a bridegroome to a virgin, especially it being told her that she may have a bridegroome whose beauty and sweetnesse of disposition passeth all other mens? and therefore how delightfull must Christ needs be, who is fairer then all the children of men, and sweeter too, then all other men, in regard of his disposition, and how should ye be delighted with him, O my dearly beloved,

4.

beloved, when ye heare me tell of him desiring you even forthwith to chuse him for your bridegroome, forsaking all other sinfull and sensuall delights, wherewith you have been hitherto too much enamoured and fascinated, or bewitched? O consider of it, consider of it deare friends, you can never make the like choice, while the world standeth, the Lord open your eyes and hearts, that you may see your owne good, and may not let slip so faire an opportunity to be so highly preferred, and for ever made!

5. Againe, is he not called a *friend*, *Cant. 5. 16. This is my friend, O daughters of Ierusalem.* Now how delightfull a good friend is you know likewise, the very sight of such a friend is sweet * saith one; and hee that hath such a friend, saith another, hath the sweetest thing that may bee; nay, there is no thing better then it, next unto vertue upon Earth, quoth hee, preferring it before Parents, chil-

5.

* *Arist. l. 9. Eth. c. 12.*

* *Franciscus Petrarcha, dial. 52.*

childrē, brothers, for as shining bodies doe even transfuse some of their light into those places which are nigh unto them: so doth a true and faithfull friend send forth, and breathe sweetnesse, and grace, and pleasantnesse, saith * another; and therefore how pleasant must Christ needs be? who is that true and faithfull friend indeed, who being once befriended with any indeed, never ceases, nor can he cease to be kind, and courteous, and affable unto him, and to send and dart forth some comfortable beames of his pleasant countenance into his beleeving soule, to make it lightsome, serene, and cheerfull? You will have all things common with you according to the * nature of true friendship, which * requireth a societie, and consists of a societie.

* *Maximus monachus.*

= *Omnia amicorum communia.* * *Arist. l. 8. c. Eth. c. 9.*

1. A common righteousnes, I mean in the first place, *Ier.* 23. 6. 1 *Cor.* 1. 1, 30. 2 *Cor.* 5. 21.

2. A common Father, *John* 20. 17.

3. A common kingdome, *Joh.* 17. 24 2 *Pet.* 1. 11.

4. A common throne, in that celestiall kingdome, *Rev.* 1.11. 4

Now tell me what friend else can doe so much for you, as this friend will doe for you. Is there any that you know among all the friends you have, and in whom you take most delight? No, No, there can be none such, but Christ, *none but Christ*; and therfore, O that you were willing to forget even father & mother, brethren, and sisters, and all your kindred, yea, and all other friends besides, that are carnall, for this deare friend Christ his sake, as it is written, *Hearken, O daughter, and consider, and encline thine eare, and forget also thine owne people, and thy fathers house*, *Psal.* 45. 10. The Lord incline your hearts to doe it, that so you also may be able to say in truth, This Christ who is that pleasant *rose of Sharon*, is our friend also as well as yours, ô ye daughters of Jerusalem, *Cant.* 5. 16.

3. Consider *Christs lovingnesse*, who for being like a rose, and as red as a rose, in regard of his bloudshed, he must needs be most loving, or else he would 3. Christs lovingnesse.

would never shed his heart blood for us. See how the Apostle reasoneth. * *Hereby perceive we the love of God*, that is, of Christ, who is God, as well as man, *because he laid down his life for us*. Great was the love of these two great friends, * *Damon* and *Pythias*, who were even ready to dye one for another; but greater was Christs, who did lay down his Life for us, being then none of his friends, but his greatest *Enemies*, *Rom.* 5. 10. and therefore how loving, O how loving a Saviour, say I, must Christ needs be, who out of his meere and free love would even unsoule himself for us men by death, and depose his blessed life for us rebels, that had justly exposed our selves to the stroke of death by our sinfull life!

* 1 Ioh. 3. 16.

* Vid. Max. lib. 4.

O go, go then unto this loving and gracious Saviour, ye poore sinners, go, be not afraid of him, for if he would have you die, he would never have dyed himself for you; and if he were minded to deny you that eternall life, which every one of you should

should infinitely preferre before this present life, which is but fraile and mortall, and momentany, he would never have laid down his own most precious life, to deliver you from that death which is eternall; or thus, as *Manoahs wife* said once to her husband, when he was afraid that they should should surely dye, because they had seen God; *If the Lord were pleased to kill us, he would not have received a burnt offering at our hands, and a meat offering at our hands, neither would he have shewed us at those things, nor would he at this time have told us such things, as these, Iudg.* 13. 22, 23. so say I unto you, if happily you be afraid least you dye, and that for ever, being damned by the Law of God for your sins in generall, and for your unbeliefe in speciall, because you have not yet by faith seen and beheld the Lord Christ, as it is written, he that beleeveth not is condemned already. *Iohn* 3. 18. if the were pleased to kill you, he would not have offered himself as an offering unto God, his Father, upon the crosse,

neither would he have now shewed you all these things, which you have heard related of him, onely * beleeve beleeve on him, and then you shall not die but live. For *so God loved the world, that he gave his onely begotten Son, that whosoever beleeveth on him should not perish but have everlasting life*, Iohn 3. 16. wherefore * cast away from you all your transgressions, whereby you have transgressed, and so going away from your sins go and draw neere to Christ, by faith in his name, which the Lord in mercy grant you. For *why will you dye, ô house of Israel.* Or thus, why will you dye, ô ye poore sinners, the Lord hath not pleasure in the death of him, that dyeth, wherefore turne your selves, and turne in unto Christ by faith, and live you, The Lord of life put life in you that ye may live; I humbly beseech his Majestie.

* *Aug. in Psal. 148. Crede, Crede, &c.*

* Ezech. 18. 31, 32.

4. Christs needfulnesse.

4. Consider also, my dearely beloved, the *needfulnesse* of Christ, who therefore resembles himself to arose, that you may see what need you have of him. For Roses, as you know, we can

can * hardlyest spare of all flowers, because they be so usefull and so medicinall, whereby you may easily conceive how needfull then Christ himself is, in whom, as the Creator, according to that often mentioned rule, there must needs be more medicinallnesse and needfulnesse then possibly can be in a created Rose, unto which he is pleased to compare his sacred self;

* The rose is chiefe of all flowers. *William Langham* in his Garden of health, *pag.* 535.

Take a view of some particular respects.

1. See how needfull he is in regard of the life naturall.
2. In regard of the life spirituall.
3. In regard of the Life eternall.

1. To begin with the *life Naturall*, what is it without Christ, but a cursed death? for without him, you are still under the curse, *Gal.* 3. 10, 13. So as that your very meat and drink, and wealth, and store, and fruits, and bodies are all accursed; see *Deut.* 28. 15, 16, 17, 18. till Christ who was made a curse for them that beleeve, deliver you from that curse, *Gal.* 3. 10. and

1. In regard of the life Naturall.

have you not cause enough to go to Christ to be freed from such a curse? some Emperours and Kings have even prostrated themselves before the Popes of Rome, being but excommunicated by Popes to be freed from their curse. * *Frederick Barbarossa*, that glorious and victorious Emperour of Rome, did even suffer one of the Popes of Rome to tread upon his neck to have his absolution, and to free his son, who was then the Popes prisoner at Venice. But you for your part need not goe to the Pope of Rome, but onely to Christ, by faith, who is in the middest of us, to be exempted from the curse of God upon your estates, and bodies, as well as souls, and you need not put your necks under the odious feet of an Imperious and insulting Pope, but under the yoke of Christ, who saith, *I am lowly, and my yoke is easie, and my burden is light*, *Matth.* 11. 29, 30. and should ye not be willing to go to Christ, yea, into Christ, believing on him, to free your selves from that curse, which lyeth

* *Iob. Carion Chron. lib. 4. p. 217. Nicolaus Vignier, An. 1177.*

lyeth so heavy upon you, and upon all that you possesse.

Secondly, Consider *Christs needfulnesse* in regard of the *life spirituall*.

2. In regard of the life spirituall.

1. It is he that must free you from the burning heat of filthy lusts, and covetous desires. Yea, from the reign and power of every heating sin, even as Roses either distilled or infused or conserved, do take away, or allay the heat and hight of hot diseases and purge the body. See *Iohn* 8. 36. *If the sonne therefore shall make you free, ye shall be free indeed*, whereupon it followeth, that if he deliver us not, we are in bondage still, and are sick still, even very sick, irrecoverably sick of the most dangerous and contagious le prosie of sin; nay, for ever sick, and for ever in thraldome for the will of the damned will be ever perverse, saith * *Lombard*, Some sins, men may leave indeed, for want of means and opportunities, or for feare, whereupon they may conceive that they are not so bad as they are. Yea, may even justifie themselves with the Pharisee,

1.

* *Lombard l 4. dist. 50.* where he decideth the question, whether the damned shall sin in hell also, yea, or no.

Luke 18. 11. and conclude, that they are indeed converted, and shall be eternally saved; but there is none for all this of all those that are out of Christ, who liveth not under the power and predominancy of one commanding sinne or other, inwardly, or outwardly, or both, because Christ hath said it, that he must make us free, if we shall be free indeed, mark *indeed*, or substantially, really, existently, as the * originall hath it, and not imaginarily, verbally, seemingly, as many conceive themselves to be, being lamentably deceived, and that either because they never search themselves to any purpose, or because God hath deservedly [a] given them over, for their former delinquencies, and abhorred exorbitancies into a reprobate sense, that they cannot feele, nor see their sins.

* ὄντως.

[a] *Quis enim sciat sibi ut homo debetur in reprobum sensum de multo praecedentium peccatorum, ut non videat peccata sua. Gabr. Biel. in Can. Miss. lect. 8. mihi fol. 11.*

Take a Survey, if you will, of those severall Lordly sins, which domineere over them, and then their guiltinesse, and filthinesse, will appear as cleare as the noon day.

First,

Firſt, Some of them cannot deny, if they will but tell the truth, that they are moſt horrible *ſwearers*; though perhaps they be no theeves, or adulterers. 1.

Secondly, others moſt audacious prophaners of the Lords moſt holy and glorious Day, pretending Chriſtian libertie. 2.

Thirdly, others they be no ſwearers, yet are moſt ſpightfull, ungratefull, and ſtubborn againſt their very parents, being worſe then brute creatures, which do recompenſe, ſupport, and help their [b] aged parents as much as much as they can, 2 *Tim.* 3. 2. 3.

b *Ciconia enim feſſos parentes fert humeris, & ore jiſdem ſuppeditat cibos Geſnerus.*

Fourthly, others, though they be neither drunkards, nor uſurers, yet are moſt fierce like Tigers, bears, and Lions, when they are provoked, 2 *Tim.* 3. 3. 4.

Fifthly, others are moſt laſcivious, either in, or out of the ſtate of marriage, like unto filthy Dogs, and neighing Horſes. 5.

Sixthly, others moſt inſatiably covetous and greedy, like the [c] *Horſe-* 6.

c *Prov.* 30. 15.

leeches daughters, which ever cry, *give, give,* [d] sucking blood and vomiting it up again, to fill themselves afresh.

[d] *Sanguisuga carni applicata sanguinem sugit, & cum nimium repleta fuerit illum evomit ut iterum sugere possit, Isidor.*

7. Seventhly, others most brutishly intemperate in eating or drinking, sometimes breaking out by notorious drunkennesse, and gluttonie, and sometimes vailing themselves with a kinde of restraint, when they be not so over-drunk, nor so notoriously gluttonous; as others, but only do over greedily please their pallates with delicate meat, and strong drink; which both they love better then God himself who made both, 2 *Tim.* 3.4.

8. Eighthly, others are as envious as [e] *Saul*, or as a [f] Peacock, who out of envie, as it were, hideth his own dung, which is most medicinall, that man may not be the better for it.

[e] 1 *Sam.* 18. 8, 9.

[f] *Gemin. l.* 4. *c.* 43.

9. Ninthly, others are most hatefull and malicious, against some, either;

1. First, Because they differ from them

2. in the power of religion; or secondly, because they are like to carry away some profit, or some preferment, or applause

applause, which they would fain have, and gaine to themselves; or thirdly, because they have given them some, even the least distaste, therefore they cannot endure the sight of them, yea, they could even teare them, being like a * Panther, who if he doe but see a mans picture upon a paper will teare it, becausse he hateth him most deadly, and cannot abide him. 3.

St. Basil Orat. de Invid. & odio mihi, p. 823.

Tenthly, others are as insolent and proud as the devill himselfe, manifesting so much by their monstrous fashions, paintings, boastings, or else keeping it in secretly to themselves, as being contented with a hidden, most eager and greedy desire of vaine-glorie, which like an ever vexing, urging, and scourging * fury so hunteth them, as that they doe even all they doe *to *be seen of men*, who see but their glorious works, but cannot see their odious pride, and abominable affectation and ambition. I should be infinite, if I should nominate all the domineering sinnes which reigne in the children of disobedience, and convince them to be 10.

* Hoc enim furiarum proprium est aut eorum qui furiis agitantur. Calep.

*Mat. 23. 5.

be out of Christ, who makes men free, these may suffice at present; onely suffer me to perswade you, who live under such tyrannous Lords, even therefore to get Christ, that by him you may be freed from such an insufferable tyranny; or if you will have me speake more sutably, to the metaphor of a cooling rose, from the foresaid burning* leprosie of sinne, we read, 2 *King*. 5. 1. 23. that *Naaman* the Syrian was a great man with his master, and honourable, and a mighty man of valour, but a Leper, which spoiled all, whereupon a little Hebrew maid, which waited on his wife, said to her mistresse, would God my Lord were with the Prophet that is in Samaria, for he would recover him of his leprosie. Answerably whereunto say I unto you, who may be ennobled likewise with many excellent naturall parts and endowments, but withall are stained with one kind of leprosie or other (for there are sundry kinds of it) I meane one infectious reigning sinne or other, being either out-

* *Fit enim quædam lepra de cholera inficiente sanguinem ac dicitur leonina, Gæmin. l. 6. c. 11.*

outwardly and notoriously spotted as Elephants, or inwardly ravenous as Wolves, or fierce as Lyons, or deceitfull as serpents (that I may allude to all the foure sorts of naturall leprosie) whose heat and power none but Christ the *rose of Sharon* can take away. To you I say, as that damosell wished her master to be with the Prophet *Elisha*, so doe ye heartily wish and desire now that your soules may be with Christ, that *sweet rose of Sharon*, Christ Jesus, that he may recover them of their spirituall leprosie. Some write of * *Agatho*, that he was a man so holy and gracious, as that with a kisse he did cure a man of his leprosie, assoone as he met him, which relation whether it be true or no, this I am most certaine of, that Jesus Christ, the *rose of Sharon*, both can and will free not one leper onely, but every one of you whose soules are leprous, from their most infectious and pernicious spirituall leprosie, if you doe but kisse him with the kisse of faith. See *Act.* 15. 9. how he is said to * purifie the heart by faith; and

Distinguitur enim à medicis quadruplex communiter lepra, Elephantia, Leonina, Tygria. Allopecia.

* *Agath* 79. *papa vir fuit tantæ sanctitatis ut leprosum obviam factũ osculo suo statim liberavit Garanza. Summa Concil. & pontif. mihi. fo* 208.

* *Hinc Ambros. in Psal* 118 *ser.* 10. *Nisi per fidẽ diligatur, Deus non mundatur cor ad sciendum eum.*

and therefore get faith first, and then kisse Christ next, observing the instructions formerly tendred unto you, and praying especially, or speaking as much to Christ, as the damosell to her mistresse. O that our poore soules also were with thee, as the soules of others are, sweet Jesu! O let them come to thee, and that they may come, draw them, and then free them, as *Elisha* freed *Naaman* from the leprosie of sin and corruption, we humbly pray thee. This doe, and then I dare secure you in the words of Christ, that ye shall be all cleane through the word of Christ, or by vertue of the word of Christ, which I have preached unto you, *Iohn* 15.3.

Secondly, it is Christ that must quicken you to live the life of grace: as roses in vineger especially doe revive a man that is taken with dead pulles, that he may live the life of nature, for therefore he is said to be the life of beleevers, *Col.* 4.34. and to live in them, *Gal.* 2.20. and this life is so necessary, as that without it we can doe nothing,

nothing, that is, nothing as we ought, acceptably and sincerely, to the right end, and in the right manner: For otherwise men may doe many things, as *Herod*, *Mar.*6.20. they may pray much, heare much, read much, fast must, give much, repeate much, confer much, yea, they may have shewes of every grace, saith * one, insomuch as that they may even deceive both others and themselves, as those foolish parabolicall virgins, *Matt.*25.11, 12. who, because they were virgins, did make no question but they should enter into the cœlestiall marriage, as well as the wise; for therefore they said, Lord, Lord, open unto us, but they could have no other answer but this, *ver.*12. Verily I say unto you, I know you not, for they wanted the oyle of the life of grace, and held forth only the empty Lamps of shewes of grace. Againe, they wanted Christ, who is the life of the righteous, and the oyle, or cause and ground of the light and life of grace, and therefore he tels them, I know you not: so that needs

* Bolton.

needs you must get Christ, if ye will truly live the life of grace, or else though you make never so many shews, you will but deceive your selves, like those virgins, or like those silly * women, who, in ancient time, being deluded by Satan, did verily thinke that they did ride on beasts by night, and travell over many countries, when they did not: so you will but imagine that you goe I know not how farre in the way of life and true godlinesse, having a forme thereof; whereas, for want of Christ your hearts will not stirre nor move a whit as they * ought, so as that you shall do what you doe in sincerity, and truth, and to the glory of God, because the truth hath said it, *without me ye can doe nothing*: O goe then and get Christ, what ever ye doe in the manner and order aforesaid, and let none of you sleep or slumber as the foolish virgines did; but stirre and rouze up your drooping spirits, and goe I will not say, *ad vendentes*, to them that sell, as the wise virgins said to the foolish, but *ad vendentem*,

* *Sceleratæ quædam mulieres, dæmonum illusionibus seductæ, nocturnis horis cum Diana paganorum Dea & innumera multitudine mulierum credunt se æquitare super bestias quasdam, & multa terrarum spatia pertransire.* Concil Ancyr con 24.

* *Nullus aut diligere Deum sicut oportuit, aut credere in Deum, aut operari propter Deum quod bonum est potest, nisi gratia eum & misericordia Dei præ venerit.* Con. Trans. 2 to 2 mih. p. 23

dentem, or to him that sells himselfe, I meane Christ himself, and beg faith, which is like gold, for he selleth it, yea, himselfe, for loe here he offereth himselfe, saying, *Rev.*3.18. *I counsell thee to buy of me gold*, that is, faith, that thou mayest be rich, *and rayment*, that is, me, Christ himself, that thy nakednesse may not appeare, I adde by way of exposition; but rather that thou mayst be graced and clothed with the glorious robe of my righteousnesse imputed, and with fine linnen of habituall righteousnesse infused, and derived from the fulnesse of grace and goodnesse, which is in me, as the ocean and fountaine of all grace and holinesse, *Iohn* 1.16.

Thirdly, it is Christ that must *comfort* your soules, as roses doe comfort the heart of the body. See *Ioh.*15.26. *Ioh.* 16.7. how himselfe againe and againe doth promise to send the comforter, implying, that if any man will be bedewed with the sweet consolations of his spirit, he must be beholding to him for it, or else he must goe without 3.

out it: even as whosoever would have corne in the seven yeares of famine, was to get it of *Ioseph*, or else he might starve, even in Egypt it selfe, where there was corn enough in the granaries erected by *Ioseph* for that purpose. So a man say I, may live in the church, & want that true and solid comfort, which commeth by Christ, both in his life and in his death, though he live in a place, where there is no want of comfort, but comfort enough taught and profered, and to be had by Christ, unlesse he will repaire to Christ, who is the true and carefull *Joseph*, that must impart unto us his holy spirit the comforter, and cheare up our hearts, as a rose.

A Prolepse

Some temporaries that are illuminated and forward *for a time*, such as are said to have tasted of the heavenly gift, and of the good word of God, and of the powers of the world to come, *Heb.*6.5,6. may have certaine flashes of joy and comfort; but the true, and sound, and solid comfort, which differs as much from their taste, as the tasting

tasting of good meat from the eating of it, none can enjoy and feele but onely by Christ himselfe, inhabiting the heart, and blessing it with the sweeteſt influence of the unutterable joyes and comforts of his holy spirit, by whom he doth not only enlighten them as temporaries, but also regenerates, and new creates them in such an admirable and glorious manner, as that the joy and comfort thence resulting, must needs be also full of glory, 1 *Pet.* 1.8. And therefore as they that wanted corne, went to *Ioseph* in Egypt to get some, so do ye repaire to Christ, beleeving in him, that so you also may rejoyce in him with joy unspeakable and full of glory: For why will ye, and how can ye live so uncomfortably, as ye have lived formerly, being altogether destitute of that holy spirit of promise, whose soule-refreshing comforts none can truly feele, till he be truly and throughly come home to Christ.

3 So for the life to come, it is Christ that must procure and assure

3. In regard of life eternall.

the same unto you, or else you must never looke for it, but rather for death and destruction, as it is probably conceived, that if roses had not revived some by Gods blessing upon them, they had dyed when they were taken with grievous pulls. See *Iohn* 3. 36. He that beleeveth not the sonne, shall not see life, but the wrath of God abideth upon him. Hence * *Austin*, no man is freed from the damnation which *Adam* hath brought upon us, but only by faith in Jesus Christ.

* *De Corrept & grat l.c.7.*

This one ground well digested, is like to doe you most good; for as I told you formerly, the terrors of the law, breathing out nothing but horror, and damnation, must first make you afraid, before you will goe to Christ as ye ought: even as a great many men will never yeeld to leave the world, and the cares of it, till they see that they must die; and as some others will never beg, being too much ashamed to doe it, till they see that they must doe it, or starve: so you will never yeeld to leave your deareſt sins, and

and bosome-delights, and to beg faith in good earnest, and to goe to Christ by faith, unlesse you see death as it were before your eyes, and consider of it seriously, that you must starve, and dye, and perish for ever in that formidable and horrible lake, which burneth with fire and brimstone if you doe it not.

And therefore, as * men went no farther, but stood still by the dead body of *Asael*: so goe no further, till ye have viewed and digested this chiefe and last ground, concerning life and death, that so you may proceed no farther, neither in your chase and eager pursuit after the profits, sports, pleasures and preferments of this world; but rather may beg saving faith of Jesus Christ, who is the author of it (as I noted before) and then may looke up by faith on Jesus Christ, that ye perish not. O my dearly beloved, what will not a man doe that he may not * die; *Skin for skin, yea all that a man hath will he give for his life*, said Satan once to God, *Iob* 2.4. I adde, especially, if a man being

* 2 *Sam.* 2. 23.

* *Quomodo homines omnem impendunt operam ne moriantur temporaliter, quare non item ne moriantur in aeternum. Aug. de verb. Apost. ser.* 18.

being a prisoner, were like to be carried every moment out of his prison the place of execution, there to be rosted in a chaire of brasse by a small fire, and so to dye by little and little, and to finish his miserable life in unspeakable torments, would not a man give all that he hath that he might not dye such a fearfull death. And therefore what is it that you should not be willing to doe, and to forgoe, who being prisoners too, must expect every minute to be carried away of the devill, who keeps you in prison, 2 *Tim.*2.26. into the terrible place of execution, called hell, there to be rosted, and to be burned, and tormented, not by a small, but a great and mighty fire, which the wrath or breath of God, like a streame of brimstone, doth kindle, *Esa.* 30. 33. even for ever and ever, if Christ free you not; nay, suppose a man might escape such a temporall punishment of fire, and save his life, if he would but goe forth out of prison to his King, who can free him, falling downe before him, and

and submitting himselfe unto him to be disposed of by him, doe ye thinke he would not willingly leave his prison, and even run to the King, and do any thing rather, that the King shall command, then burne. Well, you may escape so, I am sure, and therefore should ye not gladly leave sinne, which is but like a stinking prison, and goe to Christ the King of Kings, who requireth no more but your comming, and the leaving of your sinnes, and humbling of your soules, and a ready submission to be disposed by his holy will: Let Satan then suggest what he will, saying, how can ye forgoe such a darling delight? and how can ye spare such a sweet gaine? and how can ye live without such honour? you may now easily put him off with his owne words, saying, *All that a man hath will he give for his life*; are not these thine owne words? canst thou deny them Satan? thou canst not, thou canst not; and therefore, never trouble us more with these insinuations and

whisperings of thine, we are resolved to suffer such a temporall losse rather, and to goe to Christ now, then to goe on in our sinnes to the utter undoing and loosing of our poore soules for ever and ever. Thus repell Satan, and thus be induced, I pray you, to consider the day of your visitation, and the most terrible danger you are in, that so you may come home to Christ, and Christ may come to you, which God in mercy grant for his goodnesse, and for his Christs sake.

SECT. 12.

Sixe Lets, which keep men from Christ, are to be removed.

The first is Blindnesse.

5. Dilatatiō of this use.

5. BUT I am afraid for all this, lest my perswasion prove fruitlesse, unlesse some certain impediments, which lie in the way, be first dissolved and removed, and therefore Ile now beseech

bestow some of my pains that way, as being confident, that, as when the pillars and postes of an old tottering house are taken away, down comes the house, so your former and old Dispositions which I suppose are now tottering and wavering already, upon that which hath been said already, will quickly fall to the ground, and be prostrated unto Christ, who looks for such, as are dejected and throwne down, if those severall postes, which as yet keep them up, may be pulled away both by me, and your selves.

1. I say by me first, who must shew them unto you, and perswade you to throw them away.

2. By your selves, who must follow my advise, for else I can doe you no good.

For the first, that I may discharge my dutie, I say there are six maine posts, or lets, which yet beare up many mens tottering wils, and must be taken away; I meane, 1.

1. Blindnesse.
2. Blockishnesse.

3. Baseneſſe.
4. Brutiſhneſſe.
5. Bitterneſſe.
6. Buſineſſe.

1. Let, Blindneſſe.

1. Blindneſſe is a main ſupporter, and Keeper up of the wils, and diſpoſitions of men, to make them ſtand out againſt Chriſt, and to go without him.

1. For, 1. as a blind man, doth not ſee a Roſe, and therefore cares not for it, though it be never ſo faire; ſo naturall men, being blind, 2 *Corinth.* 4. 4. cannot ſee any ſuch excellency and beautie in Chriſt, for the which they ſhould deſire him, and therefore they care not for him, though they heare us tell much of him; they may be moved a little for the time, but I ſay they will not ſo care for him, as to go to him as they ought, away from themſelves, and away from their baſe luſts, away from their pride, and away from all their boſome ſins, who be as deare unto them, as their right eyes, and right hands.

2. As a blind man, who cannot ſee

or

or smell a Rose, being farre from it, can put no difference between a painted flower, and a true naturall rose, so naturall men and women, can put no difference between Christ the true Rose of Sharon, and the vain and transitorie delights, pleasures, profits, which are but like painted flowers, and hence it cometh to passe, that they do farre preferre the vanitie of perishing creatures, before the everliving Lord of glorie, because they are not able to see the emptinesse and nothingnesse of the one, and the fulnesse, faireneſse, and Glory of the other, Like *Esops* Cock, who preferred a barley corn, before an orient pearle, and like *Esau*, who set a higher prize upon a pottage of Lentiles, whereby venerable * *Beda* understands vanitie, then upon his birth-right, whereby was typified the inheritance of the Kingdome of heaven, *Gen.* 24. 34.

* *Beda in Loc.*

If you aske me how shall we remove this blindesse?

Quest.

I *Answer.* 1. You must pray God, that as he opened the eyes of those

Answ.

two

Luk. 24. 32. two Disciples that went to Emaus that they knew him, so he would open your eyes, that you may know him and see his glorious beautie, with the eyes of your minde, and also the vanitie of those things, which you do so prize above him, or else I preach in vain.

2. 2. Suffer me to compare both Christ and those things which you prize so together, and do you thinke on it. For though a blind man of himself, cannot put a difference between flowers and flowers by sight, yet when he hears others tell of them he may: And so may you be able to distinguish between Christ and sinne, after you have prayed to God to open your eyes, and have heard the Minister speak of both in the preaching of his word, which his divine Majestie may blesse unto you, who can tell, I for my part do infinitely desire it, and pray God that it may be so, saying, even so, Lord, give thy heavenly benediction and blessing to thy word, that it may work and illuminate those men and women, whose understandings are dark-

darkened that they may see.

Now to the matter.

As for Christ first, him Ile describe out of the *Canticles* 5.10,11,12,13,14, 15,16. concluding thence-from, that 1. he is more faire. For so his faire Spouse tells those which inquired after him, saying, *What is thy beloved more then another beloved, that thou doest so charge us.* vers. 9. *My beloved is white and ruddy*, vers. 10. of which beautie much hath been said already.

1. Christs properties.

1. Propertie.

2. He is most excellent strong and valiant; For he is *the chiefest among ten thousand*, or as the * Hebrew hath it, the very foremost or standard-bearer, among an infinite multitude, *v. ib.* see also *v.* 15. the strength of his legs

2. Propertie.

* לואך דגרום

3. He is most rich. For 1. *his head is as the most fine gold*, even [a] God himself, who is [b] rich in mercy, and abundant in goodnesse and in truth, *Exod.* 34. 5, 6. 2. and *his hands are as gold rings, set with the beryl*, that is, his [c] works are most rich, and precious, even the most rare works of his; first Redemption; and secondly, Mortification;

3. Propertie.

[a] *Gregor. in Loc.*

[b] *In auro in exhaustos thesauros clementiæ & misericordiæ recte intelligunt. Tostat in Lo.*

[c] *Quid enim per manus Christi designatur, nisi opera, quæ in mundo gessit. Greg in Loc.*

cation; and thirdly, Sanctification by his holy Spirit. 3. and *his Belly*, that is, his very death and [d] mortalitie, implyed by his belly, as *Gregory* notes, *is most rich*, tending to incorruption and immortalitie, signified by *bright Ivory* [which is most durable, and is assumed among Kingly ornaments, *overlaid with Saphires*] which are of an aeriall and heavenly colour, and signifie those rich and heavenly joyes and various pleasures, which Christ by his death hath purchased for us, so that in these words here, you here of nothing but of gold and precious Jewels, which are doubtlesse set down, to set forth the inestimable riches of Christ.

4. He is most wise. For *his* [e] *locks are bushie and black as a Raven*, that is, his wisdome is most admirable, and his counsels so mysterious and past finding out, so deep and dark, as that none can match or reach them.

5. He most harmlesse, and single eyed, for *his eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set*, that is, he is most sincere and

[d] *Idem in Loc.*

4. Propertie.

[e] *Per capillos, &c. Sapientiam admirabilē, consilia imperuestigabilia, judicia arcana & profunda interpretantur, quæ ita implexa sunt, & involuta, ut indagari, ita ætra ut cerni, ac dignosci liquido nisi perraro, & non à quibusvis possint. Tomson in Loc.*

5. Propertie.

and innocent, in all his works generally, and in his all-seeing [f] providence, especially as interpreters note, *v.* 12.

6. He is most pleasant. For *his cheeks are as a bed of spices, as sweet flowers, his lips like lillies dropping sweet smelling myrrh*, vers. 13. whereby is set forth unto us, both the sweetnesse of his disposition, and the graciousnesse of his verball expressions, which have proceeded out of his mouth, as *Matth.* 11. 28. and *Iohn* 6. 37. See also *vers.* 16. his mouth is most sweet, or all sweetnesses, as the Hebrew hath it.

7. He is most sure. For *his legs are as pillars of marble, set upon sockets of fine gold*, in regard of the [g] sureness of the word of prophecie, spoken both by him and his.

8. He is most sublime and high. For *his countenance is as Lebanon, excellent as the Cedars*] 1. as [h] Lebanon] which is a most loftie mountaine. 2. excellent as the Cedars] which are both high and incorruptible, as Christ is.

9. He is most amiable and ravishing

[f] *Idem ib.*

6. Propertie.

מַמְתַקִּים חֵךְ

7. Propertie.

[g] *Greg. in Loc. 2 Pet. 1. 19, 20.*

8. Propertie.

[h] *Libanus quippe mons est in quo sublimes valdè & odoriferæ arbores nascuntur. Cedrus etiam excelsa est arbor & imputribilis. Greg in Loc.*

ing. For she concludeth. *He is altogether lovely*, or he is *all desireable things*, as the Hebrew phrase doth set him forth more emphatically, to shew that in him there is all that we can desire.

אלכו * סירמחמ

1. *Difference.*

But now what are all those things which you prize so much above Christ, but 1. most fowle, like dung, *Phil.* 3.8. in comparison of Christ.

2. *Difference.*

2. And likewise most weake and unable to help you, and to deliver you in the day of wrath, take a view.

1. Of Riches.
2. Of Pleasures.
3. Of Honours.

To begin with *Riches*, let a man engrosse all the wealth of the land, and fill his house full of silver, and gold, and let then Gods wrath seaze upon him, and see, whether all his treasures will be able to deliver his Soul; No, No, they cannot, they cannot, do that which properly belongs to Christ, who alone is able to free us from that wrath, *Esa.* 63. 3. and hence is that excellent speech of *Solomon*, riches, profit not in the day of wrath, *Prov.*

11.

11. 4. Remember *Spira*, (who once was exceeding covetous of money, so as that he got abundance of wealth) what good could all his great estate, which he preserved by his apostasie, do unto him in the sense and feeling of Gods flaming wrath, None at all.

Spira related and confessed so much himselfe, that he was exceeding covetous.

2. So pleasures, how weake are they to rescue a man then, when the wrath of God is upon him, *Balshazzar* you know wanted nothing that might either please his daintie palate, or delight his amorous eyes, and yet loe how, when he did even wallow in pleasure, his countenance was changed, and his thoughts troubled him; So as that the joynts of his loynes were loosed, and his knees, smote one against the other, because the Almightie did begin to manifest his wrath against him, by a hand writing upon his wall, whose meaning as yet he knew not, which notwithstanding he was so perplexed in his thoughts, as that neither wine nor women could please him afterward, for the text saith, *He cryed aloud to bring in Astrologers*, &c. *Dan.* 5. 7. whereas

Dan. 5. 1, 2, 3, 4, 5, 6.

whereas before he called for the vessels of the Temple, and for drinke, &c. Now he calls for Caldeans to know the meaning of the hand writing, which he conceived to be against him, because his own conscience accused him, thus neither the delicateſt belly cheere, nor the moſt delicious love of women, can free a man from perplexitie in the day of wrath.

3. 3. The like may be ſaid of honours and high places; let a man be carried upon mens ſhoulders, as the Pope, and weare a triple crown upon his head, let him be attended with all the nobilitie of the land, where he lives, let him be honoured and idolized as a god, like *Alexander*, and *Herod*, and then let Gods wrath fall on him, as it did on the ſaid *Herod*, *Act.* 12. 23. who was eaten up of wormes, becauſe he gave not God the glory, when the people ſaid of his ſpeech, *This is the voice of a God, and not of a man*, *verſ.* 22. and then ſee whether all that glittering honour, and pleaſing applauſe, will

will be able to deliver him from the revenging hand of that great and mightie God, whose wrath burneth like fire; alas it cannot, but Christ can, and none but Christ indeed; and should ye not thē put a higher esteem upon Christ then upon these things?

3. Whereas Christ is most rich in *mercy* and comfort, those things which you prize so above Christ are most *poore*, and *vain*, and *emptie*. More particularly. 3. *Difference.*

1. Riches are most *emptie* and as unable to comfort you, as they be unable to deliver you in the day of wrath; let a man accumulate and heap up wealth like dust, and let him tumble himselfe upon heaps of shining *gold, and let him see whether he can extract or attract so much as one dram or drop of comfort from all that abundance, to sustaine and to refresh him in the middest of Gods burning ire, and flaming indignation; Tis all in vaine, he cannot: for riches are nothing, as saith the wisest King, who over-flowing with wealth himselfe,

* Like *Caligula*, who was so delighted to touch and to handle money, as that laying great heaps of gold in a spacious place, he would tread on it barefooted and sometimes tumble himself in it. *Sueton. in vita. Calig.*

found what he writ by experience, *Prov.* 23.5. *Wilt thou cast thine eyes upon that which is nothing, for riches beteketh her selfe to her wings*; marke how riches with him are nothing, whereas you thinke that they are something, and that there is some true comfort to be found in them, but do you imagine what you will. Ile rather beleeve Gods penman, and his experience, then your deluded and abused imaginations, and so consequently I cannot but conclude, that seeing riches are nothing, they can comfort nothing in the day of wrath: for how can a man fetch any thing out of an emptie bag, or an emptie cheſt?

2. 2. Nor can pleasures comfort you in the day of *wrath*, and in the houre of *death*, though your table should be covered with the choiseſt dishes, and your beds should be all of Down, and your Cellers should be full of sweeteſt wines, and your eyes should feed on the faireſt objects, and your eares should drink in the moſt melodious and sweeteſt musick, yet would not all

all this be able to comfort your hearts, when God is angry, and death approaches, like a cruell and unmercifull executioner to bring you to the place of Gods dreadfulleſt execution, called hell, marke but the end and period of other dying men, and ſee what little comfort they can take in any ſuch thing. For all is vanitie, *Eccleſ.* 1. 2. that is, a meere * emptineſſe, and therefore theſe things muſt needs be ſo too, and ſo conſequently unable to yield the leaſt true and ſolid comfort in the evill day, ſo as that we may truly ſay of them, as *Iob* of his friends, that they are miſerable comforters.

* הבל *Id eſt res quæ non eſt quidpiam. Pagn.*

3. What comfort can a man take in all the honour and applauſe of the world, when he comes to dye, and to yield up his ghoſt, or elſe is affrighted with the terrours of the Almightie? let me inſtance in *Saul*, what content could he finde in all his royall pomp, and in the moſt glorious title of a crowned King, when God being angry with him, would not anſwer him,

3.

neither by *dreames*, nor by *Vrim*, nor by *Prophets*, 1 *Sam.* 28 6. and when that * *supposed* * *Samuel*, raised up by a Witch, told him that the Lord was departed from him, and become his enemie, *vers.* 16. and that to morrow he should be with him, *vers.* 19? upon that the text saith, *He fell all along on the earth and there was no strength in him, vers.* 20. if that instant he might have had all the applause of Israel as much as *David*, 1 *Sam.* 18. 7, 8. and if one should have shewed him all the crowns of all the Kings of the earth, to make him merry it had been in vain; for what comfort can he take in crowns, and worldly honours and preferments, who within a day must leave the world, and loose all the glory of it? it is Christ and onely Christ that can then comfort the heart, and cheer it. So *Maximinus* that great and mightie Emperour of the East, what comfort could he take in his Imperiall diadem, and in all the pompe, honour, and flattering applause that ever filled his eares, and lifted up his ambitious

* For he was not *Samuel* but Satan ἐν σχήματι τοῦ Σάμουηλ, in the shape of *Samuel*, *Iustin Martyr* ἀπόκρισ. πρὸς ὀρθοδ. *mihi p.* 256. *Theodoret. Quest.* 62. *in l* 1 *Reg. to.* 1. Holds that God did speak, then by a shape likened unto *Samuel* his words are these. *Hinc ergo perspicuum quod ipse Deus universorum efformata, ut voluit speciem Samuelis protulit sententiam cum hoc non potuisset ventri loqua, sed Deus, et minime protulit sententiam per adversarios, &c. Eus. Eccles. hist. l* 8. *c* 28, 29

heart, when the wormes, as the juſt executioners of the implacably provoked God of heaven, and moſt glorious King of Kings did crawle upon all his body? none at all, though he did even recant and revoke his bloody edicts againſt the poore and harmleſſe Chriſtians, becauſe he was no Chriſtian himſelf, and ſo conſequently uncapable of comfort, as being out of Chriſt, who onely can and muſt comfort the heart.

4. Whereas Chriſt is moſt *wiſe*, thoſe things, which you do ſo preferre before Chriſt, are moſt *fooliſh*. See 1 *Tim.* 6. 6. how *they that will be rich fall into temptation, and into many fooliſh and hurtfull luſts*, marke, *fooliſh luſts*, the like may be ſaid of all things elſe, as of *vain-glory*, that it is a fooliſh thing, and maketh a man a foole, and of the *love of* * *pleaſures*, that it is a fooliſh thing, and of *anger*, *revenge*, and *envy*, that it is a fooliſh thing: for *anger* is ſaid to *reſt in the boſome of fooles*, and every man, before he turneth into wiſdome, which is Chriſt, in *Salomons*

4. Difference.

* Prov. 7. 22.

Proverbs is judged to be but a foole, *Prov.* 8. 5.

5. Difference.

5. Whereas Christ is most *harmlesse*, those things, which you value above Christ, are most *hurtfull*, for

1. *riches* like thornes do prick the very hearts of their owners, yea, pierce them thorow with many sorrows, and drown men in destruction and perdition, when they be so greedy, and covetous after them, 1 *Tim.* 6. 9, 10.

2. *Pleasures*, like the * anglers bait, have a hooke hid under their enticing sweetnesse, wherewith those, that are inconsiderate, are caught and killed, *Luke* 16. 19, 23, 25.

* *Ambr. de Bono, Mort. cap.* 6.

3. The like may be said of *honours*, ambitiously desired, and pursued, that thereby men are caught as with snares, which the Devill layeth for them, to carry them along with him into everlasting fire, prepared for him, and all such, as are like him for pride, and other wicked qualities, *Matth.* 25. 41. *Mal.* 4. 1.

6. Difference.

6. Whereupon it comes to passe, that, whereas Christ is *most sweet*, those other

other things, which you esteeme above Christ, are, or will be in the end *most bitter*, the best fruit, that can grow from them, is * repentance and remorse of conscience for sweet meat must have sower sauce.

7. And whereas Christ is *most sure*, they are *most uncertaine* and unstable. For instance, 1. See 1 *Tim.* 6. 17. how riches are said to be uncertain, and *riches* saith *Solomon, betakes her selfe to her wings, like an Eagle, Prov.* 23. 5. and therefore the forme of money agreeeth well with the condition of it. For it is stamped round, because it is so apt to run from him, that owneth it.

2. The same may be spoken of *Honours*, that as in a wheele the spoke that now is upward, is by and by downward: so he that now liveth in pompe and honour may be shortly so dethroned from his greatnesse, as that he may be little the better for all former happinesse. Thus a great King once applyed the unstableness of a wheele, when being dejected from the top of his prosperity, and taken prisoner, he

* *Hinc Aristoteles monebat ut voluptates contemp'emur, non venientes sed abeuntes, venientes enim furata specie blandiuntur, abeuntes dolorem & pœnitentiam relinquunt.*

7. *Difference.*

1.

2.

was inforced to drive a chariot (which indignity was added to his former disasters, as a complement of his calamity) as those wheeles turne round, said he, so doe mens conditions change likewise, they that are high on a sudden are brought low.

3. And are not *Pleasures* as variable? are they not said to be but *for a season*? *Heb.* 11. 25. and to *passe away*, 1 *Iohn* 2. 17. and doe we not find it so, that as a bird in the aire, and as a ship in the sea under sayle, and a post upon the land hasteneth away: so pleasures of all sorts doe post * and fly away from us? No longer then the meat and drinke is in our throats, and other pleasant things are in use, doe we, or can we perceive any pleasantnesse at all; the consideration whereof, caused * one to affirme, that therefore they are no pleasures, but rather deceits of pleasures, because after they be used, their vigor presently * expireth, and departeth, and is no longer to be perceived.

Thereupon a * wise man wisely concludes,

* *Finit voluptas & prima quæq; evolat Cic. 2. de fin*

* In the advancement of learning, *l.* 1. *Vitium solũ nomen habet voluptatis absequere. Chrys. in* 1 *Cor.* 6.

* *Vna cum satietate moritur memoria voluptatis. Cic* 2. *offic.*

* *Thriver in Apopht.*

cludes, that as *Esops* dog, being deluded with a vaine shadow of flesh, lost the true flesh: so they are likewise all deceived, who in stead of the true delights of the soule, consisting in vertue, hunt after the vanishing pleasures of the flesh; answerably whereunto, say I, may we affirme the very same of those, who leaving Christ, that is most firmly and unchangeably pleasant, embrace with *Demas* the transitory *pleasures of this present world*; & I desire you who are such, to lay it to heart, and to thinke seriously of it, that you may change your minds, before God change your conditions, which for ought I know may be very shortly. 2 Tim. 4. 10

3. And are not all these things, which you doe so dote upon, most base and low, even much below your immortall and heavenly borne spirits, whereas Christ is most high and sublime; and therefore were much fitter for your high and immateriall soules, then those base things here below? Take a survey of some of them: 8. Difference.

1. What is *Beauty* in men or women,

men, but a little coloured skin, covering raw flesh; and sometimes, much rotten stuffe, and corrupt matter, that lyeth hid under a faire outside, as that faire Emperour of Rome once wrote to a friend of his, so as that Gods word might well say, that favour is deceitfull, and beauty vaine, *Prov.* 31.30? and is there no difference then between this vaine, and Christs matchlesse fairenesse, both inward and outward? and is not that same fitter for your sublime spirits, then that which is so low and vain?

2. What is *Meat*, which the base glutton preferres before Christ, but a morsell of a dead bird, or beast, or some other livelesse creature, too low an object for man, who being the master-peece of earthly creatures, and Lord of them all, should infinitely preferre the Lord Christ, who being most sublime, and the very food of the soule, is most fit for his unsatiable appetite, and for his aspiring Spirit?

3. What is *Wine*, which the drunkard preferreth before Christ, but only

* *Non intelligo quid tantopere expetendum habeat iste non solidus, nec in ipso homine, nisi superficie tenus fulgens, decor, multaque fœda contegens, & horrenda, blandissimoque cutis obtentu, sensibus blandiens & illudens. Damitian in Epist. ad amicum.*

ly the refined blood of the vine, which springs up from the earth, too low an object also for a man inspired with an immortall soule, which he should rather inebriate and make drunke with the blood of that high and cœlestiall vine, which came down from heaven, to satiate our thirsty soules on earth?

4. What are *Clothes*, but either the excrements of wormes, or the haires and coats of beasts, borrowed of them, or rather taken from them by violence? which caused * once *Demonax* to checke a vaine man for being proud upon his purple clothes, whispering these words into his eares; 4.

Heus tu, hac ante te gestabat ovis,
This a sheep did weare before you.

* *Erasm l. 8. Apoph.*

Compare then that which comes from beasts here below with Christ, who comes from above, and is a farre more fitter object for your immortall spirits, which he is most willing to clothe with himselfe, as with a * garment, more glorious then the sun, that so you may scorne to set a higher prize upon so low and base an object, as your

* *Rev. 3. 17*

your cloathes are, then upon Jesus Christ, the Lord of glory, and upon the garment of his salvation.

5. 5. And what is *applause* but a little vanishing breath, and a passing sound, which also is to low an object for that immortall breath, which breatheth in your humane breasts, and should be fed with no such corrupted aire, exhaling from sinfull and corrupt men; but with the incorruptible, high, and heavenly spirit of Christ, and with his everlasting and bright shining glory?

6. 6. Againe, what is wealth, gold I meane and silver, but a little shining clay, and painted earth? too low an object likewise for such lofty spirits, as lodge in these your breasts, who should rather pant after those high and heavenly, and incorruptible treasures and riches that are in Christ, *Col.* 2. 3. *in whom dwelleth all the fulnesse of the Godhead*, which is the fountaine of all riches * *bodily*, *Col.* 2. 9.

7. And lastly, whereas in Christ are all desirables it may be truly said of all

*Scilicet essentialiter, praesentialiter & potentialiter. Durand Ration div. offic. l. 6 f. 106 9. Difference

all other earthly things, which are so preferred before Christ, that there is none of them all so absolute or contenting and satisfactory, as that one might say, now I have enough, I desire no more. Will you see instances? Let a man empty all the spicy Islands of their fragrant spices, and let him evacuate all the richest mines in America of their most precious minerals, and let him find out the Philosophers stone, if he may possibly be gotten, and then let him turne all that he touches with it into beaten and shining gold; and besides all this, let him empty the Erythrean seas of their orient and brightest pearles; nay, let him ingrosse and get into his hands the whole materiall, and most spacious world, which the ancient Poets have called ἀπέιρων πέλαγος, that is, infinite, by reason of his vastenesse, and incredible bignesse, in its * circumference.

And yet I dare say, that all this will not, yea, cannot satisfie the infinite and immeasurable appetite of his triangled and unsatisfiable heart: For how

* *Quem ambitum quidam esse volunt Lucarum, gallicarum novem millium, & amplius, alij autem habere Leucas decies mille & ducentas Daneus phys. Christ. tract. 3. c. 23.*

how can such a round globe as the world is, fill a triangle? and what saith the wisest King that ever swayed scepter upon earth: *He that loveth silver, shall not be satisfied with silver, Eccles.* 9.5.

Hence * *Alexander* that great Pellean Monarch, having a world of kingdomes, yet weeps, and takes on, and is discontented, because he heard that there was but one world for him to conquer; whereas his inlarged heart did wish that there had been many more.

2. Let a man drinke in pleasures like a river, and let him fill his belly with the most exquisite and delicious varieties of meat and drinke, let him have the* fairest woman in the worlds circumference, and let him please his eares with the most ravishing and enchanting musicall harmonies; and yet I dare say, he will not be pleased, but find a vexation and wearinesse, and and unsatisfiableness, and emptines, even in the affluence and fulness of all these earthly Paradises, if you will not

* *Val. Max. l.8 c.15.*

* *Unus Pelleo juveni non sufficit orbis, Aestuat infelix angusto limine mundi. Juvenal.*

* *Captus est quis amore feminæ pulchræ quomodo torqueatur antequam ea fruatur, & cum fruitur, & post oestrii libidinis voluptas compescitur, ubi ergo voluptas cum nec in initio, nec fine possit reperiri. Chrys. in 1 Cor. 9.*

not beleeve me, beleeve *Solomon*, who for his part enjoyed as much pleasure as was possibly to be taken in the most dainty dishes, or sweetest wines, or beautifullest women, or the most pleasing and melodious musicke, as you may read, *Eccles.2. I said in my heart, goe to now, I will prove thee with mirth, therfore enjoy pleasures, &c. ver.1.* again, *I sought in my heart to give my selfe to wine, ver.3. I gate me men-singers, and women-singers, and the delights of the sonnes of men, as musicall instruments, and that of all sorts, ver.8. and whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy; for my heart rejoyceth in all my labours, ver.10.* adde his *seven hundred wives, princesses, and three hundred concubines, 1 King.11.3.* and his daily delicate provision of Harts, Ro-bucks, and Fallow-Deare, and fatted foule, besides fatted oxen and sheep, *1 King. 4.22,23.*

And yet at last he could draw no other conclusion from all such premises, but the very same which I have here

here set downe, affirming that a man shall find in the end even an emptines and wearinesse, and trouble in the very fulnesse of all such pleasing and fugitive follies. Heare him speake, *I said of laughter thou art mad, and of mirth what doth it, ver. 2.* Again, *then I looked on all the works that my hands had wrought, &c. and behold all was vanity and vexation of spirit, and there was no profit under the sunne; and therefore I said, that onely in the sunne*, that is, in Christ the sun of righteousnesse, and not under the sunne, or in things below this sun, there are or can be all desirables.

3. Let a man have as much *honour* as the fishes in the great ocean have water; let him even swim in the praises of men, and let him flye upon the wings of fame, and soare as high as an Eagle, let him draw in the breath of a world of applauding flatterers, yea, let him live by such breath as the * Chamæleon doth by the aire, and yet I dare say that all that aiery and glittering glory will not content the most eage

* *Aerem illi aliquando pro cibo esse certum est. Nam & annum integrum inediam tolerat, & exceptâ hiatu aura clausisque meatibus turgidum ventrem ostentat. Lonsdor. Thaumatogr. Nat. class 7. cap. 13.*

eager and greedy desire of his aspiring and unsatisfiable breath, or soule, which ever craves more till he doe fill it, who is called the King of glory, and God Almighty, or all-sufficient, and all-honourable, *Gen.*17. 1. See *Est.*3. how restlesse, and how discontented ambitious *Haman* was, even then, when *Ahasuerus* had promoted him, and set his seat above all the Princes that were with him, *ver.*1. because *Mordecai*, a poore despised Jew, who sate in the gate, and did not bow to him, the text saith, he *was full of wrath*, *ver.*5.

יהשׁ
*Psal.*24. *Quod affinitatem habet cum* הדשׁ *honorabilis.*

None of all his mounting greatnes and towring honour could then satisfie his vexed and discontented mind; which shewes how small a matter will marre and unglorifie all the stateliest pomp, and most refulgent and admired glory of the world; every poore caitife, and most vilest wretch; refusing to adore it, and to stoop thereunto, is able to eclipse it, and to create even a little hell in the aspiring mind of a vaine-glorious person, who there-

fore, as a * father saith wel, may be said to have as many Lords, unto whom he is subject, as there be men among all the people, among which he liveth, though in his mind he doe despise them all, so that honour cannot possibly satisfie. If *Alexander* get up into the imperiall throne of *Darius*, aud be made a Monarch of the world, yet that will not content and suffice his ascending and lofty mind, but he must needs be Deified too, and called a * God, and *Iupiter* in stead of King King *Philip* must be his father. Good God, what will not the restlesse soules of men doe and desire, when they be out of Christ, who onely can and must satiate our endlesse appetites, being himselfe all desirables, and the onely ocean of all desirables, whence they doe originally flow, and whether they doe finally returne: so as that *Paulinus* might well say of him, as he did in the want of all things, *Tu es mihi omnia*, thou Lord art to me in stead of all things. Have what you will, desire what you will, and yet you shall want one

* *Nam tot quot homines in populo sunt, tot vinculis constringitur ambitiosus, tot dominis subijcitur. Chrysost. in Mat. 12. hom. 42. l. 2. mihi p. 334*

* *Quint. Curt l 6. p. 257.*

one thing or other ſtill, till you come home to Chriſt, and he be unto you all in all. The Lord open your eyes, that you may now ſee all theſe differences clearly, and weigh them duely, and compare them together wiſely, that ſo you may chuſe at laſt the Lord Jeſus Chriſt, in whom are all deſirables, unfainedly, and alſo may be ſaved everlaſtingly. Amen, Good Lord, let it be even ſo, if it be thy will to have it ſo.

Sect. 13.

Of Blockiſhneſſe, the ſecond Let.

The ſecond Let, is Blockiſhneſſe.

THe ſecond let which here muſt be pulled away, is *Blockiſhneſſe*, whereby many men and women are ſo ſtupified, as that they care as little for this *roſe of Sharon*, as a great many of your blockiſh countrey people care for other roſes, though they have great ſtore of them in the countrey: For they doe not conceive that they may

be ſicke and ſtand in ſome need of them, and therefore they will not take the paines to gather them, and to preſerve them againſt a time of faintneſſe or ſickneſſe which may happen; Nor doe a great many men among us once ſeriouſly thinke upon the evill day, when Chriſt the *roſe of Sharon* will doe a man more good then this whole world, if it were turned into one entire lump of gold, nay, they doe even purpoſely put off all ſuch penſive thoughts as now and then doe mind them of ſuch a day: Like that timorous King of France, who charged all his followers, that they ſhould not once name before him that moſt dreadfull, fearfull name of death; they doe not deſire to thinke that ere long they muſt ſicken, and dye, and come to judgement; and therefore, though we Miniſters tell them never ſo much of Chriſt, and doe even fill their eares with Chriſt, and make them even weary to heare ſo much of Chriſt, yet can we doe them no good, becauſe they be ſo blockiſh, as that they cannot

not or will not remember their latter end. So that needs thou must remove out of the way this blocke, if thou be yet out of Christ, and remember that a day is comming, even a day of darknesse, and of gloominesse, a day of clouds, and of thicke darknesse, *Ioel* 2. 2. when thou shalt lie downe upon thy death-bed, in thy last sicknesse, unlesse God take thee away suddenly. When *the* * *keepers of the house*, thine armes shall tremble, and *the* * *strong men*, thy knees shall bow themselves, and *the grinders*, thy teeth, I mean, shall cease, and *those that looke out at the windowes*, even those very eyes of thine shall be darkened, when friends will be troublesome unto thee, thy servants or those that shall keep thee, will not be able to please thee, when speaking will spend thee, and silence grieve thee, and thy wife and children, those pieces of thy selfe, in another kind, weeping about thee will torment thee, and when thy feet will begin to grow cold, and thy face to waxe pale, thy lips and mouth to retire, thine eyes

*Tremell. in Eccles. 12.
*Idem. b.

to pitch, thy tongue to faile, thy teeth to close, thy breath to faint, thy heart to beat and ake; and when the memory, the magazine of the soule, as * one aptly termes it, will recount all that thou hast done, thought, or spoken, and Satan, yea, many devils and malignant spirits will in this thy last assault with combined forces surround thy bed, and lay to thy charge what thou now slightest, even thy most abhorred underprizing and undervaluing of the Lord Christ, and thy wilfull neglect of a number of golden seasons, and precious duties, besides an infinite multitude of other most grievous and haynous abominations, youthfull lusts, and execrable pollutions, extortions, oathes, cursings, revilings, and the like, which will most bitterly aggravate the unexpressable * paine of death, who in the meane while will put thy whole dying body into a most grievous and coldest sweat, as an infallible * evidence that nature is now vanquished, yea, will be sure to batter chiefly thy once strongest

*Manchester al mondo.

* Nam dolor est solutio continui. Cursus de sens. l. 2. c. 43 So that the dissolution of soul and body most nearly compacted, must needs be exceeding great.

* P. Boaystuan in suo theatro mundi, l. 3 p. 147.

est castle the heart, straightening and distressing it round on every side, and bursting the very strings of it, to make the last fatall breath, and to fetch out by force and maine strength thy poore and trembling soule, and to deliver it, if thou dye out of Christ (which God forbid) unto his fellow, the *second death*, to be tormented for ever and ever: For therefore it is written, *Luke* 12.20. *thou foole, this night thy soule shall be required of thee,* * or they shall require thy soule of thee. Marke *they*, and who they be, thinke ye? the first death, and the second, one succeeding, as it were, and seconding the other; and therefore I beseech you, think but seriously and frequently on this your last sicknesse, and upon your latter end, which is approaching, and be not so blockish as formerly you have been: For then, as the little Bee, which so soone as flowers spring, goeth abroad, vieweth the gay diapery, and the variety of the sweetest flowers, growing in the coloured fields, fraights her thighes, maketh a

* ἀπαιτέσει.

1. Seriously.
2. Frequently

curious combe, and so betimes hoards up honey in the pleasant summer against the cold, sad and troublesome winter: so you cannot chuse but take this golden opportunity, which God in mercy offereth you, causing the most sweetest *rose of Sharon*, even Jesus Christ himselfe, blessed for ever, to spring, as it were, and to appeare. Here before you, I say you cannot but goe forth now forthwith, & use the means formerly shewed, that you may sucke, provide, and get, I will not say a little corruptible honey out of this my text, which is Christs owne speech; but Christ himselfe, who is sweeter then honey, though it be made never so pleasant with the most fragrant roses, against that most heavy, most grievous, and sorrowfull winter of your latter end, which is to come.

The Lord make you thinke upon it, that you may not neglect or forslow this most pleasant summer day of your most gracious visitation, in the which the Lord Christ doth so blessedly appeare unto you in his blessed word,

word, and proffers himselfe unto you so lovingly and pleasantly, like a rose full fresh and faire in the field.

Sect. 14.

Of Baseneſſe, the third Let.

3. As some base people will not gather roses to bestrow their cloathes and roomes with the same, though they smell most odiously and abominably, because they can endure any sent, and make no reckoning of it, being used to it: so carnall men and women are so base and sordid, as that they will not get Christ, because they are so accustomed to the filthy smell of sin, as that they doe scarse perceive it themselves, though a stranger to them, who is not used to such an abominable sent, doe smell it quickly; and therefore, I pray you be sensible of this baseneſſe, and remaine it by labouring to be sensible of those odious smels, which your filthy hearts doe con-

3. Let. Baseneſſe.

continually exhale and send forth, as it is written, that *every imagination of the thoughts of mans heart* (by nature) *is onely evill continually*, Gen. 6. 6. and that *out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies, which defile a man*, Mat. 15. 19, 20.

Doe ye not smell these abominations brethren (I speake but to the guilty) nay should ye not perceive them? how can you chuse? every body that knowes you, cannot but take notice of you how basely you carry your selves, and how strangely you be overswayed with fiercenesse and anger, and with monstrous pride, which doth even stinke before God and man, and sometimes with filthy avarice, and other times with that detestable sinne of drunkennesse; and therefore seeing others note you, can you not, and should you not observe it in your selves, being privy to your very hearts and most secret and reserved imaginations, which others know not so well as you? Well you know that if

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one doe stirre in a dunghill, and put it abroad, it will stink so much more then it did before, so as that one must needs smell it, and I doubt not but if you shall stirre but a little in this matter, 1. ransacking your hearts; and 2. ripping up your lives, and sifting them exactly, you shall smell more of your odious sinnes then ever you did; and therefore, search your selves, and so labour to come to the sight and sense of all your abominations, that you may get Christ to sweeten you, as roses doe sweeten our houses.

And here looke back a little I pray you to the second branch of the second generall use tending to conviction: For I confesse that there is such a neare affinity between this let and that use, as that one may be said to embrace & to re-imbrace the other, and that both agree in one, I meane in one end principally. For as there I did labour to make men see that they are out of Christ by the ill savour of their abominable thoughts, words and works to fit them for Christ, and for

for the meanes to be used for the getting of Christ, that they may see what need they have of Christ: so here I strive againe to make men sensible, if I can, of that same odious savour, upbraiding them with their execrable baseneſſe, that *I* may take away that which letteth, after men have heard much of Christ, and know what they must doe to obtaine Christ, pressing them before and behinde, as fighting souldiers are wont to doe in the wars, to make some yeeld, who yet will stand it out and maintaine the field against Christ, supposing that they are for Christ, and Christs already, and need not goe to Christ, when indeed they are against Christ, as may appeare by the odious sent of their corrupt hearts and lives, both to others, and to themselves, but to themselves especially.

Brethren, this is my aime I tell you, and therefore I have purposely superadded this lot of Baseneſſe, not forgetting my selfe what I had said in the former use of conviction, but intending

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ing to second that by this, because I know that else all my preaching and my labour will be in vaine, if men be not made sensible of the most odious sent of their abominable deeds; and on the contrary, that if men doe once smell the intolerable stinch of their very deareſt and most delicious sins, they will then labour as much as they can for that sweet *rose of Sharon*, Jesus Christ, to perfume and to sweeten their most corrupt and filthy hearts: For doe we not see how men will fetch roses, and other flowers and perfumes to perfume their roomes, if by reason of one that dyed of a filthy disease, and stinks most abominably, they cannot otherwise stay in their houses, as not being able to endure the odious and pestilent sent wherewith the dead corps doth fill the same? and therefore I doe proportionably conclude, that if men were but or could be sensible of that infinitely more abominable and execrable smell, which that body of death, even sinne within their hearts eva-

evaporates, and sends forth continually out of their hearts, they would not goe so as they doe without Christ that heart-sweetning *rose of Sharon*; but rather cry out as those, *Acts* 2. 37. *What shall we doe* to get Christ, that he may take away this most odious sent, which we are no longer able to endure; and with the Apostle, *Rom.* 7. 24. O wretched men that wee are, who will deliver us from that stinking body of death? Oh that Christ would doe it! and oh that we were but able to get Christ to doe it.

SECT.

Sect. 15.

Of Brutishnesse, the fourth Let.

4. There is much *brutishnesse* likewise in the hearts of a great many men and women, which keeps them from Christ: For as the bruit beasts are all for grasse, and care not for roses, so are they altogether for their victuals and belly cheare, and sensuall delights, as that they doe not at all regard Christ. See *Luke* 14.20. how one of the guests there invited to the great supper, doth upon this very ground refuse to come, *I have married a wife*, saith he, and therefore, *I cannot come*. Marke, *I cannot come* peremptorily, whereas the former desired to be excused onely, which plainly shewes, how hard it is for a * luxurious person to come to Christ, who is the good cheare of that great supper; wherefore be divorced, I pray you from luxury, which

4. Let. Brutishnes.

* *Luxuriosi enim per tertium intelliguntur. Durand. Ration. l. 6. fol. 157.*

which is the wife there meant, and withdraw your selves but a little from your pleasures, sports, meat, drinke, and carnall company; and then consider of this businesse which doth so much concerne the eternall welfare of your never dying soules, for then and not till then there is hope that you will care more for Christ then ever you did yet. Take one * *Theodorus* for an example, when as a great festival day was kept through all Egypt, a great feast was at his fathers house, and many were invited to it, some of whom did dance, and others laugh, and were merry, he retired himselfe into his closet, and expostulated with himselfe thus: unhappy *Theodore*, is it according to Christian religion to passe from delights to delights! either I am much deceived, or else Christ hath shewed us another way into the kingdome of heaven; whereupon, as he prayed, that God would not suffer him to die eternally, and wept, in comes his mother and telleth him, that he is looked for; but he excusing him-

* Considerations of eternity. p. 344.

himselfe send her away againe, saying that he was not well in his stomacke. Thus being alone, he conferred with God and himselfe about eternity, and of his former course what am I? or what have I been? or how will it be with me hereafter? there are divers helps to heaven: I'le goe that way which is most convenient for me, but my friends will grieve at it? what then? but must I doe it now in my youth? that is hard; so it is indeed to flesh and bloud; but experience hath taught that late services are seldome good. Therefore, Now, but I have been tenderly brought up, shall I be able to live so strictly? I hope I shall, but it is a hard matter to strive against custome: I have hitherto lived like a nobleman, and shall I now live like a poore man? *Theodore*, what thinkest thou? canst thou doe so? I'le strive what I may, Christ is gone but a little before me, shall not I follow him? Therefore farewell all the world, and the things that are in it, I care not for you, farwell, I say all, but

welcome eternity, thou art the onely thing I seeke after, my soule longeth after thee, there is nothing that I desire in comparison of thee. With that bent of cogitations he resolved to become one of *Pachomius* his schollars, and did so, saith my author, and as he did thus leave a feast, and all, and mused on eternity, and reasoned the matter with his owne soule, when he was alone, and so welcomed eternity, and resolved to be a follower of *Pachomius*: so say I, doe you in like manner, first retire your selves, setting apart one whole day of fasting at least, and then, secondly, reason the matter with your selves concerning Christ, that so you may yet embrace and welcome Christ, and become his followers and disciples, which the Lord in mercy grant that it may be so.

SECT.

Sect. 16.

Of Bitterness, the fifth Let.

5. Let is Bitterness.

THe fifth impediment is *bitterness*. For as a rose of its quality is * bitter: so Christ is somewhat bitter too, or seemes to be so in regard, 1. of the law, whose bitterness he that will come to Christ, must taste of *Gal.* 3. 24. before he can taste how sweet the Lord Christ is, *Psal.* 34. 8. 2. in regard of those bitter troubles and persecutions, which attend those that will live godly in Christ, 2 *Tim.* 3. 12. and retard and hinder many from comming to Christ; but that must not discourage you, my dearly beloved: For as the bitterness is great first, and the troubles many, that such must taste of, who come to Christ: so the comforts and the sweetnesses to be found in Christ both here and hereafter are great, and many, yea, infinitely greater,

1. * *Galen* l. 7. *simpl. Medicam.*

2.

ter, and more then all your greateſt and manifold diſcomforts can poſſibly be; for ſo ſaith the Apoſtle, 2 *Cor.* 1.5 For *as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* See alſo, *Eſa.*7.22. alſo, 1 *Pet.*1.8. and 2 *Cor.*4.17. Oh that you did but know what it is to be in Chriſt, and with Chriſt; and oh that you could but taſte once and feele what ſome have felt and taſted, even that *joy unſpeakable and full of glory*! For then you would never complaine of any bitterneſſe, that is in Chriſt, even as he that taſtes and takes roſes conſerved with ſugar, never complaineth of any bitterneſſe, that he finds in the ſame roſes, becauſe their bitterneſſe is taken away by the abundance of ſugar which ſweetneth them: Nay, you would rather cry out (with *Peter* in Chriſts transfiguration) Lord, it is good for us to be here, *Matth.*17.4. and therefore I pray you conſider what I ſay, and tell me no more of that bitterneſſe which Chriſt himſelfe will take away with the abundance of ſugred comforts,

forts, whererewith he will overſweeten all your diſcomforts.

Sect. 17.

Of Buſineſſe, the ſixth Let.

6. The laſt impediment is *Buſines*: For as ſome worldly people are ſo buſie and greedy ſtill, as that they will afford themſelves no time to provide or to gather roſes to preſerve them againſt a time of need: ſo there are not a few, who plunge themſelves ſo deeply in a ſea of buſineſſes, as that they can never be at leiſure to thinke ſeriouſly either on Chriſt himſelfe, or on the gracious meanes whereby they ſhould labour to get Chriſt; and hence it comes to paſſe, that they alſo goe ſtill without Chriſt. See *Luke* 14. 18, 19. how ſo ne that were invited to the foreſaid great and bleſſed ſupper, put it off; one ſaith, I have bought a piece of ground, and I muſt needs goe, marke, *needs goe*, and ſee it, I pray thee

6. Impediment. Buſineſſe.

Vnde Versus Vnia, boves, uxor cœnam clausere vocatis, Secundus, cura, cœlum clausere renatis. Durand Ratio. divi. offi. l. 6. fo. 157.

have me excused, and another said, I have bought five yoke of oxen, and I goe to prove them, I pray thee have me excused, both are wholly for this world, and wholly taken up with the cares of this life; and therefore they cannot come to taste how sweet the Lord Christ is, who is the cheare provided for those that come to that most happy supper of the great God of heaven. Wherefore that the same may not befall you, doe not you pretend businesse, saying, as once *Antipater*, King of Macedon, said to one who profered him a treatise tending to happinesse, *I am not at leasure*: so we are not nor can be at leisure to thinke on this matter. For lo I tender unto you such a subject and theme, as tendeth to everlasting happinesse, and therefore you ought to be at leisure, and put off all businesse rather then Christ, who is that one most needfull *rose of Sharon*, which you must prefer before a thousand worlds, were they all composed of the finest gold, and brimfull with the richest orient pearls.

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I pray you thinke on it, that you may put your selves indeed upon the use of those gracious meanes, which in great mercy the God of mercy hath by his unworthiest messenger made knowne unto you, for the getting of the Lord Jesus Christ, blessed for ever, putting aside all other imployments whatsoever: For then, and not till then there is hope that so many words (spoken now, and heretofore) will not be as water spilt upon the ground, and as a sound vanishing in the ai e; but rather that you will labour for Christ with all the might and strength you can.

2 Branch. To it then, to it, my deare friends, whom now it concernes in the second place to follow all these my perswasions: As I said at first, that as I must labour to remove the Lets now discovered by speaking, and perswading: so you must pull them away by obeying. You have heard how blindnesse, blockishnesse, baseneſſe, brutishnesse, businesse, bitternesse, are the posts whereupon your tottering wils doe stand; and you know how earnestly I have

exhorted you all this while to pull them downe, and that is all I can doe; but now you must not thinke that all is done when I have done, No, No, but you must then begin to be most busie, when you neither heare nor seè me at home in your closets, as I told you: you must thinke on this matter seriously, ponder all things understandingly, and labour to yeeld obedience in all things conscionably, that so consequently you may carry away Christ for your labour most joyfully, having devolved and overcom e all those unhappy Lets most blessedly; and therefore when you come home doe not, as you were wont, call for meat, drinke, worke, company, sports, delights; but rather call upon your poore soules, to whom this word of exhortation is sent, and let them recount all that you have heard, and are able to recall, and so fall to the worke which I provided for you at this time, that is, fall a pulling, and shaking; and see if by any means you may pull away these sixe postes or Lets, labouring as for life to see

see a difference between Christ * and all earthly things whatsoever, by comparing one with the other, and to be seriously mindfull of your latter end, and to be truly sensible of the odiousnesse of your most filthy sinnes, and to weane your selves from your former brutishnesse, which you have too too much discovered by your most eager pursuite after sensuall and brutish delights, who have hitherto kept you from Christ, and to cast of all businesse whatsoever for Christ his sake; and if you find this to be a taske too heavy for you, then, as *Sampson* being minded to throw downe the house in the which the Lords of the Philistines were, besides three thousand men and women, and finding himself too weake and unable for so great a worke, prayed unto the Lord his God, and said, ô Lord God, remember me, I pray thee, onely this once, ô God, that I may be at once avenged of the Philistines for my two eyes, and so tooke hold of the two middle pillars upon which the house stood, and on

An ἀνακεφαλαίωσις, or Recapitulation annexed to this finall exhortation.

Judg. 16. 27, 28, 29, 30.

on which it was borne up the one with his right hand, and the other with his left, and bowed himselfe with all his might, and threw down the house, which fell upon the Lords, and upon all the people that were therein, and slew them? so pray ye unto the same God, saying, O Lord God, remember us this time, O God, that we may be able to pull downe these sixe pillars or postes whereon our tottering wils doe stand, that they may come down, and thereupon we may be fitted, as being dejected for the Lord Jesus Christ blessed for ever, and so lay hold on all the sixe postes or Lets, and pull them with all your might, and then see whether, if you be both earnest and constant in your endeavours, your wils and all these Lets will not come downe? and whether all your lordly sinnes will not thereupon be even crushed, Like the Philistines by the mighty power of Christ, of whom *Sampson* was a type, there being no blocke in the way, to keep him from you, or you from him.

The

The Lord strengthen you, that you may be able to goe through this great and mighty worke, which must bring you along to Christ, for Jesus Christ his sake, our alone most deare and glorious Redeemer, to whom be glory for ever. Amen. *Rom.* 11. 36.

Sect. 18.

An exhortation to Gods people to be more for Christ then ever they were.

2. This serveth to incline the wills of Gods people yet more to Christward.

2. THis point may serve to *incline the wills of Gods people*:

1. To be more for Christ then ever they were.

2. To make more use of Christ then ever they did.

For the first, I say they should be more for Christ then ever they were, manifesting so much;

1. By a happy *undervaluing* of all earthly *vanities* in comparison of Christ.

II. By a holy *willingnesse* to be with Christ.

III. By a mighty *care* to keep Christ still.

1. To begin with the first of these particulars, how willing should all Gods people be to preferre the Lord Christ before all things else here below, even as they would preferre roses before nettles, and thistles, and things of no value; for,

1. Ground. 1. Christ, being like a rose, will comfort us, *Iohn* 14. 18. where as worldly riches, and honours, and pleasures will but vexe and sting us, as you have formerly heard.

* 1 Pet. 2. 6.

2. Ground. *Rosa semper apud Romanos fuit in honore.

2. Being like a rose, he is most * precious: For * roses were ever highly esteemed; among the * Romans especially.

3. Ground. *Johnson Thanmat. Not p. 115.* * אב' תב צל ן השר ון *Ego rosa Sharon.*

3. Christ is a rose still: For he saith not I have been, but I the * *rose of Sharon*, indefinitely, and remarkably, not nominating any time past, present, or to come, to shew that he is not a rose for a time onely, as other fading roses are, though in many other respects he be

be like a rose, No, but that he is a rose still, faire still, precious still, fresh still, even the immortall and everliving God, Alpha and Omega, the first and the last, *Rev.* 1.

True it is, that this sweet rose once withered a little, when Christ died, but it was onely for a little while, and according to his humane nature, that he died; for his divine nature could not possibly suffer, or die, being immortall, 1 *Tim.* 1. 17. and his humane nature rose againe likewise the third day, 1 *Cor.* 15. 4. Like a true Phœnix, which burneth himselfe to ashes, and so dieth, and revives again wholly the third day, and then returne to his own place, as * *Epiphanius* records it.

Thus Christ for his part is a rose still durable and permanent, seeing he ever liveth, *Heb.* 7. 25. but all earthly things else are fading, vanishing, mutable. I'le instance in a man that swims in honour, wealth, and pleasures, and flourishes, like a rose for a time.

There is one who writes of a famous Physician of Cracaw, that he did

* *Epiphan. physiol. c.* 11. *de phœnice. Meminerunt faciunt hujus avis Tertullianus quoque, Ambrosius, Cyrillus, Athenidorus, & alij.*

did so * artificially apt and fit ashes of all the parts of a rose plant, as that he did preserve the spirits thereof; insomuch as that, when he did bring neare it a candle and heate it, one might see the forme of a perfect rose, which afterward returned againe to dust, when the fire and heate was removed. Thus he: whether his relation be true or false I know not; but this I am sure of, that however man, being raised of the dust, and warmed with a living soule, may make a faire shew, and seeme to be like a rose in his flourishing estate, if God doe but blow out his candle, and take away that heate which must preserve his naturall life, he returne to dust, from the which he is taken, and then all his thoughts perish, his pleasures perish, his faire lineaments perish, his honour likewise and glory doth perish, and all his goods vanish; for he carrieth nothing with him but a winding sheet of all his abundance. See *Esa.* 40. 6. *All flesh is grasse, and all the goodlinesse thereof as the flowers of the field. The grasse withereth, the flower*

* *Silicet magni nominis apud Cracovienses Medicus erat, qui adeo eleganter apparabat cinerem ex omnibus plantæ partibus, ut omnes earum scitè conservaret spiritus, cinis, admota vasculo candela aliquanto incalescens aperiæ rosæ emittebat speciem, quam sensim crescere, vegetari, ac formam penitus caulis foliorum, ac geminæ diniq; floridæ rosæ umbram exprimere tandem explicatissimam rosam producere intueri licebat, redibat in pulverem igne remoto. Rosenberg. Rhodolog. cap ult.*

fadeth, becauſe the ſpirit of the Lord flow-eth upon it.

Wherefore let us looke upon all earthly Paradiſes with a moſt diſdain-full eye, and ſcornfull countenance, and trample under with the feet of a holy contempt all ſublunary fading, and flowry proſperity, Like that my-ſticall woman, *Rev.*12.1. and let the Lord Jeſus Chriſt be alone exalted, and mounted in our truly beleeving hearts. Let him reigne there, and ſit upon his Throne as King, and have the preheminence as our dread and ſoveraigne Lord, whoſe glorious ex-cellency, raviſhing beauty, and inex-plicable delightfulneſſe doth more then infinitely tranſcend the utmoſt and height of all earthly felicities, rai-ſed above the higheſt poſſibility by the moſt inventive and ſtrongeſt ima-gination of any meere humane brain, and extended to the very laſt end of the world, or that length of time you can imagine.

2. Be more *willing* then ever you were to be with Chriſt.

1. Here.

1. Here.
2. Hereafter.

1 Here, seeing he is thus like a rose, and therefore * most faire, most sweet, most pleasant; for the rose delights us more then any flower * saith *Durand*, by its colour, and recreates us more by its odour, and comforteth us more by its taste. I am sure you will grant, that if a woman were joyned by matrimoniall copulation to a husband, as faire as *Absalom*, and as pleasant as *Ionathan*, she should not desire to goe abroad among other men for content; but rather keep home and satiate her selfe with that passing delight, which she may take in so sweet a companion, nay, should even infinitely long to be where he is, rather then any where else..

Well, Christ Jesus to whom all you, who are Gods people, are most blessedly united, and married in a mysticall and ineffable manner, is fairer then *Absalom*, pleasanter then *Ionathan*: For he is like a rose, yea, he passes any rose, as I noted formerly. For fairenesse

* *Rosa quippe præ cæteris floribus colore delectat, odore recreat, & sapore comfortat, delectat in visu, recreat in olfactu, & comfortat in gustu. Durand Ration. div. offic. l. 6. p. 121.*

faireneſſe and pleaſantneſſe, being the author of that faireneſſe and ſweetneſſe, which is in all roſes created, and therefore I ſaid but now that he is moſt faire. And ſhould ye not then deſire to be with Chriſt rather then any where and with any creature elſe? nay, ſhould ye not even be reſtleſſe as long as you be out of his bleſſed ſight, and ſweeteſt company? and ſhould ye not even be in paine, and regardleſſe of all things elſe, if therein you cannot meet with your deare love Chriſt? Remember *Aſaph*, who could ſay for his part, *whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee?* or * *with thee*, that is, *like thee*, or *as much as thee*, as if thou alone wert not my all-ſufficient husband, to content me, but that I muſt needs aſſociate my ſelfe with others, that they may ſatisfie me, No, No. Thou Lord art unto me all in all, ſweeter then a thouſand other friends, and ten thouſand companions; If I may but enjoy thee, I have enough; and if I ſhould miſſe thee, there is no friend, Pſal. 7. 25.

no company, no conference, no place that would or could pleaſe me; ſo ſweet * S. *Bernard* could ſay the like, all the meat of the very ſoule is but unſavory, if Chriſt be not in it: if thou write unto me, thy writing delights me not, if I cannot reade Jeſus in it; if thou diſpute or talke and conferre with mee, thy diſcourſe cannot pleaſe me, unleſſe Jeſus do ſound in mine eares; Thus he, even in thoſe darke and miſty dayes of ignorance and blindneſſe, in the which he lived (neere 400 yeers before the Reformation) and ſhould not you living and flouriſhing under the brighteſt Sun-ſhine of Chriſts glorious Goſpel be as much for Chriſt?

* *Bernard ſuper Cant. ſe m. 15. mihi, ſo. 115.*

Floruit enim circa initium duodecim i ſæculi poſt Chriſtum natum.

Quæſt.

You will ſay unto me, where would you have us then to deſire and to ſeek to be with Chriſt, ſeeing you do ſo charge us? Chriſt you know is in heaven, and you would have us to be willing to be with him here.

1. Anſw.

For anſwer whereunto I ſay firſt, that Chriſt is not like unto that roſe of gold, which the Pope of Rome ſhew-

sheweth upon a Lords day in the Lent onely in Rome, which his * flatterers hold to typifie the new Jerusalem, No, he is not onely in one place even in heaven, which is his proper place, though his humane nature be there bodily, but he is also to be seene and to be met with here below, as he is God, shewing himself graciously present in his own ordinances, and in the hearts and meetings of his people. See *Matth.* 18. 20. *When two or three be gathered together in my name, there I am in the middest of them*, and *Ioh.* 17. 20. *At that day you shall know that I am in my father, and you in me, and I in you.*

* *Durand. Ration. div. offic. l. 6. fo. 121.*

Thus generally.

More particularly I answer;

Be willing therefore to meet him and to be with him.

1. In the *word preached* in the house of God, which is like the pleasant field of *Sharon*, where the Sunne shineth most warme and faire, so as that there you cannot misse the Lord Jesus Christ, that sweetest Rose, who hath obliged himself by promise to be

1.

there even as in *Sharon* field properly so called, wch lyeth most pleasantly under the warmest Sun-shine one might not want a goodly Rose springing out of that prosperous earth in *Solomons* dayes, and when the time of the yeer did serve. Wherefore as the little Bee loves to flie about those gardens and places which are full of Roses, as being a * lover of Roses, so do ye love and like the house of God, whereas in a Rose garden you may be sure to find Christ that sweet *Rose of Sharon.*

* *Plin. Natur hist l 21. c. 12.*

2. Be willing to be with him, at and in the mysterious administration and participation of the blessed *Sacrament* of his sacred Supper. For there also you cannot but meet him, yea, see him with the eyes of faith, as bleeding for your sins, and being all red, as it were, like a Rose, with bleeding, in regard of that precious blood which once he shed for your immortall souls, when he died for your transgressions, and which then you do savingly and seasonably remember to have been so powred forth, as the wine is powred out,

out, when you feast and feed your souls with that celestiall and mysticall food, which is there provided for you; nay you may even there embrace the Lord Jesus Christ in your armes, the armes I meane of faith, as that good old *Simeon*, held him in the armes of his body, being ready even to sing with him, for joy the same Cygnean caution, or song, which he sang, saying; *Lord now lettest thou thy servant depart* (home) *in perce according to thy word; for mine eyes have seen thy salvation, Luk.* 2. 29, 30. Thus he, and you may adde; for our eyes of faith have now seene that sweetest *Rose of Sharon*, our eyes have seen his precious blood, as it were, as red as a Rose, and our souls have tasted how sweet the Lord is, even sweeter then sugared roses, and the sweetest honey; oh how good, how good, and gracious is he? and how infinite are his tender mercies, and his sweetest comforts past finding the like?

3. Be willing to be with Christ in *prayer*, talking and conferring with 3.

him, as freely and frequently and familiarly as a Bride with her Bridegroome, and as * *Zosimas*, and *Latimer* that blessed martyr, and worthy Bishop did, who prayed (as Mr. *Foxe* reporteth it, of him) as if he had seene God face to face in a most sweet and familiar manner, so let your beleeving hearts also even mount up and ascend into heaven it self, where Christ is at the right hand of God, that Christ may again descend in and with your hearts in a most sweet and inexplicable manner, returning most comfortable and heart-reviving answers, to your most gracious and heart-breaking desires, as you may see, *Cant.* 5. 1. *I am come into my garden* (meaning the Church and every * beleeving soule which is his most delicious paradise) *my Sister, my Spouse*, as if he should say, it was thy heartie desire, ô my deare Spouse, that I should come into this pleasant garden; for thou saidst let my beloved come into his garden, *Cant.* 4. 16. and now loe here I am to answer the longing expectation of thy

* *Zosimas, relicto Archiepiscopo, solus ad cubiculi propere accurrit in quo Deum familiariter compellat &c. Euseb. hist. Eccles. l. 4 c. 7.*

* *Cant.* 4. 12. *In hortum dilecti ejus venit, quando christus mentes visitat. Gregor. in loc.*

thy blessed soule, which doth even pant and thirst after me, who am *the health of thy countenance and thy God*, *Psal.* 42. 1. 2. 11. My company thou doest affect, I see, and it is most sweet unto thee, and therefore my company thou shalt have, here I am to be with thee, as thou didst desire me: for as thou takest delight in me, so do I take delight in thee, and as my voice is sweet to thee, so thine is sweet to me, *Cant.* 2. 14. and as I am like a rose in thy sight, most amiable and most faire, so art thou like a garden of flowers most pleasant and most fragrant in my sight, *Cant.* 4. 12. and as the unexpressable and sweetest comforts of my spirit which are my fruit, that I bring with me, do marvelously please thee, so do thy most * pleasant fruits, which are the * graces of my spirit, whom I find in thee, when I come unto thee, please me, and therefore behold, here I am to enjoy thee, who dost so earnestly and ardently long to be with me.

* *Cant.* 4. 16.
* *Vel bona opera Psellus in Cant.* 4. 16.

4. Be willing to be with Christ by *reading* much and often in the booke

of God, which is like a most pleasant * paradise (as *Irenæus* aptly resembles it) in the which the Lord Jesus Christ doth flourish, as a *Rose in Sharon field*, shewing himselfe thorow the very thornes of the most pricking and piercing Law of God, but especially thorow the green and reviving leaves of the soul-solacing Gospel, and so consequently throughout the whole book of God, whereof that Princely preacher, the * Prince of Anhalt was wont to say; what else is the whole Scripture, but swadling clothes of the childe Jesus, he being to be found almost in every page, in every verse, and line, so as that the * Apostle might well terme the whole word of God, the word of Christ, because he is the matter of the whole, and the contents of all the Bible, * shadowed in the Law, shewed in the Gospel, which caused * S'. *Austine* to say most aptly, *Vnam vocem habent duo testamenta*, The word of the Lord containes nothing but the word, which is the Lord.

* *Irenæus adversus hæres. Valent. l. 5.*

* *Philip Camerar in vita com. Anhalt.*

* Col. 3. 16.

* *Ideo enim Moses fecit æneum serpentem non incongruè stridentem, quod lex Christum prophetavit. Beda in Num 21.*

* *August. in Psal. 49.*

5. Be willing to be with Christ in the

the reading of such good *books* as were written by good men of Christ. For we must not thinke that the Pope of Rome onely is authorized to shew Christ by a rose of gold unto the people, as his * flatterers doe make him beleeve. No, but every faithfull Minister of Christ may shew him forth in the best manner he can, though he be not able to doe it in golden lines and phrases, and therefore divers able men have done their best to shew Christ both by speaking and by writing unto the people of God, whose most excellent treatises are to be found extant as so many delightfull rosaries or rose-gardens, wherein Jesus Christ is most sweetly set forth, and flourishes like a rose, faire and pleasant: so as that ye may doe well to fetch a walke in them now and then, to recreate your wearied minds with the sight and smell of so fragrant and faire a flower, and to manifest that ardent and longing desire to be with Christ, wch ought to be in every one of you.

6. Be willing to be with Christ in the

* *Romanus vero pontifex successor utique Petri vicarius Iesu Christi hunc florem fidelibus populis demonstrat. Durand. Rat. l. 6. fo. 111.*

the *people of God*, who also are as a most delicious garden, *Cant.* 4. 12. In the which this faire rose doth shew himselfe most graciously by their sweet and savory speeches, and fairest carriage, emblematizing and representing in a most fit and proportionable degree that most admirable and ravishing pleasantnesse, amiablenesse, and fairenesse which is in Christ himselfe the *rose of Sharon*. See *Gal.* 2, 20. *Psal.* 16. 3.

2. Be willing to be with Christ in *heaven hereafter*, and not so unwilling to depart this fraile life, as many are: For so you shall mount up with *Elias*, though not in a chariot of fire, yet upon the wings or armes of Angels into the very bosome. as it were of Christ, that fairest *rose of Sharon*, assoone as your earthly tabernacles are dissolved, and unsouled by death, you goe then to behold and to see his glorious beauty and to enjoy his sweetest society through all eternity.

* *Socrates* did professe once, that he for his part was most willing to die, that

* *Socrates profitetur se libenter moriturum ut possit videre illos cœtus veterum heroum, inter quos sit Orpheus, Hesiodus, Homerus &c quid nos fideles? Non utique illos: sed cœtus prophetarum Christum ipsum in sua gloria.* Aret. probl. de Morte p. 410.

that he might see those companies and assemblies of those ancient heroicall personages, *Orpheus* namely, *Hesiodus*, *Homer*, &c. and should not you Christians that are espoused to Christ, be infinitely more desirous to goe hence upon the summons of death, that you might enjoy the beatificall and most glorious vision of Jesus Christ, your cœlestiall bridegroome, that sweetest and fairest *rose of Sharon*, blessed for ever? should ye not even eccho forth as it were the same words which once issued from the blessed soule of that holy Apostle, *Phil.* 1.23. answering him and saying; we also have a desire to depart, and to be with Christ, which is far better.

3. Be perswaded likewise to manifest it, that you make more of Christ then ever you did, seeing he is so faire and so usefull, and so desirable a rose; by a mighty care to keep him still, as we keep and conserve roses over yere, in glasses and vessels of earth: so be carefull I say, to conserve Christ, that sweetest *rose of Sharon*, not onely over yeare

yeare but every yeare, and every day of your whole race, till your very last gaspe.

Quest. If you ask me how and where would you have us to keep him?

Answ. 1. I answer: In the vessels of your hearts, and within the compasse of your minds, striving to thinke upon him continually, even as a spouse upon her best beloved, and as * *Artemisia* did ever carry in her mind her deare deceased husband *Mauseolus*, mingling her very drinke with his ashes: so doe you beare Christ in mind, who is your best beloved, and mingle or bestraw all your meat and drinke, and words and works with his sweetest remembrance, even as the ancient * Romanes did bestraw their meat with roses, nay, come you must promise him so much, before ye depart in the words of his spouse *: *We will remember thy love more then wine.*

* *Val Max.*

* *Romanis fol. aerosarum serculis epularum in spergere moerat Justo: Thaumatog. Nat. p. 215*

* *Cant. 1. 4.*

2. Keep him not onely by way of a holy and perpetuall recordation and mindfulnesse of him, but also by an extraordinary care to preserve and to enjoy

enjoy the comfortable sense and feeling of his gracious presence in your blessed soules, imitating his faire spouse in the Canticles, who when he had him, would not let him goe, chap. 3.4.

You will say unto me, how can we keep him if he will be gone? *Quest.*

I answer: as you conserve roses with sugar, so you may keep him a long time with *Answ.*

1. Sugred and sweet thoughts of God, and him, and his word, and saints, &c. abandoning other vain and worldly cogitations: For then we make, as it were, our minds his * bed, whereon he is then pleased to rest, *Cant.* 3.7.

2. With sweet and gracious speeches and communications, if you have a care to bridle your tongues, and to refraine your lips from bitter words, and unprofitable discourses; and contrarily, to sugar the conceptions of your minds with sweet and savory expressions, tending to the glory of God, and to the edification of others,

* *Salomoni ergo (vel Christo) lectulum facimus, cum emundi solicitudinibus omnino cessamus, dum in solo desiderio Christi libenter pausamus, eique, ut nobis cum pausit cor ab omni terrena cupiditate mundamus, Greg. in Cant. 3.7.*

others; For with such communcication God is well pleased. See *Luke* 24. 15.

3. With sweet and gracious works, which are even able to attract him, and to draw him towards you after he hath been (in regard of his sense and feeling) absent from you; for so he saith to his faire Spouse, *I am come into my garden*, &c. meaning the beleeving soule, *Cant.* 5. 1. after she had desired him to give her a gracious visit, saying, *Let my beloved come into his garden, and eate of his pleasant fruits*, that is, let him please and delight himselfe with these precious graces, and glorious works, which himself hath wrought by his holy spirit, as I noted formerly, that this is the meaning of that excellent place, as both *Gregory* and *Pscllus* in their annotations affirme.

Gregor. in loc Pscllus in loc.

SECT.

Sect. 19.

Chriſt ſhould be uſed much.

2. BE willing alſo to make more uſe of Chriſt then ever you did yet, ſeeing that now you underſt and how that he is moſt like unto a roſe, whoſe uſefulneſſe and medicinallneſſe *Petrus Andre. Matthiolus* a Phyſician ſo extolleth and ſetteth forth in his Commentaries on the 1. Book of *Dioſcorides* the 112. Chapter, as that I for my part muſt not thinke that I ſhall be able to magnifie them more then he did, and therefore Ile here ſet down his own words (which formerly I have cited in the margin) Certainly, ſaith he, roſes are much to be magnified, and to be had in high eſteeme, becauſe they ſerve not onely for an ornament to beautifie our gardens, and are moſt delightfull to the eye, but alſo becauſe they be uſed in the moſt excellent medicines, whereby the life of man is

is succoured. Thus he, and therefore how may we extoll and magnifie, say I, the Lord Jesus Christ, that most admirable *Rose of Sharon*, which must needs be more then infinitely more medicinall, being the Creator, then all roses created. Make use of him therefore, as men make use of roses in such cases as these.

Sect. 20.

Christ is to be made use of in 25. Cases.

1 Case.
* *Rosa succus sanguinem biliosum expurgat Petr Andr. Matthiol. Li. Dios. c. 112.*
* *Nihil ita iræ impetum cohibet sicut Jesus, Bern. super Cant Serm. 15.*

1. When you be overcome with *choler and anger*, or else finde your selves prone to it at any time: for as * roses do purge choler, so * Christ is able to purge out your anger, and better too, for himself is most meeke, *Matth.* 11. 29. and therefore as it is the nature of contraries to expell one another, so Christ, being most meeke, must needs be able to expell your wrath, even then

then when you are apt to be most angry, if you make use of him aptly, that is, in such a sort and manner, as is to be shewed hereafter.

2. When you be apt and prone to *hate* any man, which is more then to be angry onely with an other. For as * Roses, being physically and rightly used, do stop a bloody fluxe, so Christ is able to stop this bloody sin, which runs paralell with the bloody crime of murder, in the sight and Judgement of God, as it is written, 1 *Iohn* 3. 15. *Whosoever hateth his brother is a murtherer.* This sin I say Christ is able to stay, and to subdue, being rightly made use of: for he is all love, being God, as it is written, 1 *Iohn* 4. 16. *God is love,* and therefore by the same rule of contraries, he must needs be able to cast out hatred also, which is contrary to love.

2. Case.

* *Flos rosæ sanguinem sistit, Plin. Nat. Histor. l. 21. c. 19.*

3. When you be pestered with that * diabolicall sin of *Envie:* for as * Roses preserve from rottennesse, so Christ is able to keep you from that rotten sin also, as we may call it, be-

3. Case.

* *Invidentia diabolicum vitium est. Aug. de disc. Christ. tom. 9 mihi. p. 914 Est diaboli inventum Basil. de Invidia, mihi, p. 173.*

* *William Langham* in his garden of health, *p. 538.*

cause it * causeth rottennesse that it may not * reign; for who ever did shew himself more oppofite to that soul-wasting sinne, then he, in that he prayed, that his very servants might be one with him, and gave them the same glory which his heavenly father gave him. *Iohn* 17. 22, 23. and therefore there is no doubt, but if you make use of him, as you ought, he will free you more and more from that sinne, which is so oppofite to his own nature.

* Prov. 14 30.
* *Nihil ita livoris vulnus sanat sicut nomen Iesu.* Bern. Serm. 15 *super Cant.*

4. When you are troubled with the most detestable sinne of *Pride*, being strongly tempted to be proud of your wealth, or gifts, and spirituall graces; for as Roses are good against * swellings, so * Christ the *Rose of Sharon* is usefull against that swelling sin, being himself most humble, *Matth.* 11. 29. and therefore, as contrary to pride, is also able to expell it in any of his faithfull members, that is, or shall be infected with it.

4. Case.

* *Si membram per inflammationem intumuerit insundenda erit rosa tepida.* Celsus l. 8. c. 4.
* *Nihil ita superbiæ tumorem sedat sicut Jesus.* Bernard.

5. When you feele the scorching heat of *concupiscence*, and know not how to free your selves of it, then also

5. Case.

go

go to Christ for help, and make use of him. For as Roses do coole and take away [a] inflammations, so [b] Christ can quickly allay that flaming heat of originall concupiscence, which doth so molest his own beleeving members, as they be partly flesh, now and then as that it maketh them cry out with *Paul*, who, as [c] some hold, means this same concupiscence by the prick in his flesh, 2 *Cor.* 12. 7. I say, Christ can quickly take away such heat, that it may not break out into a flaming fire of notorious and scandalous uncleanesse, but rather shall die in the heart, without being allowed, or desired. For he is most pure, and therefore most opposite to such burning lusts, which are most impure, so as that they cannot consist or subsist together with him, if he be made use of and taken as the onely Soveraign antidote against the same.

[a] *Petr. Andr. Matthiol. in Dioscor. l. 1. c. 112.*

[b] *Nihil ita extinguit libidinis flammam sicut Iesus. Bernard.*

[c] *Apud Dionys. Carthus. in Loc.* differing somewhat frō others, who take it to have been pride, as *Erasm. in Mil Christ.*

6. When the eyes of your *mindes* grow somewhat *dim*, and you cannot, or do not see so well as you were wont the foulenesse of sin, and faireneesse of

6 Case.

Christ and grace, then also make use of Christ in that case. For as [d] Roses are good for the cleering and curing of the eyes of the body, so Christ is able to cleere the eyes of the soul, so as that you shall see farre cleerer and better then ever did [e] *Lynceus*, who with his Eagle-like eyes could see from the Lelybean Port the Carthaginian Fleet, going forth out of their haven, for living and being on earth, you may behold with the illightened eyes of your mindes Christ himself in heaven, which is more then [f] infinitely farther, even as *Abraham* saw him and his day by faith, before ever he was born, *Ioh.* 8. 56. and with the same eyes of an illuminated minde, you may see even the least sins, and such as by others are scarce perceivable; see *Revel.* 3. 18. *I counsell thee to buy of me*, &c *and anoint thine eyes with eye salve*] [g] that is, with the knowledge of thine own frailtie and sinfulnesse

[d] *William Langb. p. 539.*

[e] *Lynceus tam certa acie luminũ usus est, ut à Lelybeo portu Carthaginensium classes egredientes intueretur. Vnde Lyncei oculi Val Max. l. 1. de Mirac.*

[f] For Mathematicians by their computations finde 74703180 miles distance between the 8. orbe onely and the earth, as for the highest heaven, that is transcendently higher again, even so high, as that it may be called the height it self, or heights. גבי, *Iob* 11. 8.

[g] *Collyrium est propriè fragilitatis agnitio, sui que abjectio & humiliatio. Gagneus in Loc.*

that

that thou maist see] that is, mayest see how poore, how wretched, how naked, how odious, how sinfull a creature thou art; therefore [h] buy of me this eye salve: for so much is to be understood, as interpreters here have well noted it. [i] *Evagrius* writes of *Zosimas* and *Chuzubites*, that they did at a time restore unto the wife of *Arcesilaus* the sight of her eyes even miraculously, which narration of his, whether it may be undoubtedly beleeved, or not, this I am certain of: that Christ can make you see as well as ever you did; if you make use of him, because S^t. *Iohn* in this Canonicall Book of the sacred Scriptures, (which is infinitely to be preferred before *Evagrius* his Ecclesiasticall Story) sets down these words, which but now I cited, as Christs own, and therefore you may boldly go to him, whensoever you cannot see well, that you may be enabled by him, to see both him and your own sinfulnesse more cleerely then you do.

[h] *Subaudi me ex me. Idem ib.*

[i] *Evagrius Eccles. hist. l. 4. c. 7.*

7. When you can hardly keep in 7. Case.

boasting, and *detracting*, or any other rotten stuffe, that it may not breake out in your conferences and communications with others, then also make use of Christ, the *Rose of Sharon*. For as Roses are by their nature * astringent and binding, so Christ by his nature is binding also, being cleane contrary to such boasting and reviling, as you may guesse by his humilitie, *Matt.* 11. 29. and by his silence mentioned, 1 *Pet.* 1. 23. in these very words, *Who when he was reviled, reviled not again*, &c. So as that you may be sure, that he can easily bridle your tongues, and bind your vain-glorious and malicious humors, unto which you may be subject by nature, so as that they shall neither breake forth by the tongue, nor be predominant in the heart, if you do but make use of him, as you ought, and are to be shewed hereafter.

* *Galenus, l. 7. simpl. Medicament.*

8. Case. 8. When you can hardly retain any thing that is good, being *oblivious* and *forgetfull*, go to Christ. For as Roses are able to * corroborate the retentive facultie for the good of the body, so

* *Folia Rosæ retentricem facultatem corroborant. Matthiolus in Dioscor. l. 1. c. 112.*

so Christ can as easily strengthen the magazine of your souls, your memories, yea infinitely more easily, for he can write his Law in your very hearts, as he hath promised, *Ierem.* 31. 33. Wherefore make use of him.

9. When you begin to nauseate and to loath his word, as the Children of Israel did loath even Manna, which came down from heaven, *Iohn* 6. 32. for as Roses doe stop and cure the loathing of meat, if we may beleeve * *Plinie*, so Christ can quickly cure the nauseating of his word, which is the epidemicall disease of our age, yea, thousand times better. For he is Manna himself, and the word it self; and therefore if you can but take and taste him how sweet he is, you will find such a sweet relish in him, as that you cannot loath his word, which is also most sweet, by reason of him, as meat and drink is sweet, if sugar be in it, by reason of the sugar, which is in it, *Psal.* 19. 10. Therefore take him.

9. Case.

* *Plin. Natural. hist. l. 21. c. 19.*

10. When you are so obstructed and troubled with stoppages, as that

10. Case.

you cannot fetch your breath, as you were wont, that is, do not, cannot breath and pant so after God, *as the Hart breathes after the water brookes, Psal.* 42. 1, 2. by reason of some obstruction within, proceeding from any cause whatsoever, then also make use of Christ, who also can undo such stoppings in the soul, as Roses can remove * obstructions in the body: for else his deare Spouse would not have prayed him so, as she did, *to draw her, that she might run after him* (*Can.* 1.4.) if he were not able to take away all shortnesse of breath, and to enlarge the heart, that one may * run, which he cannot do, whose breath is but short.

11. If you be pestered with *hardnesse* of heart, so as that ye cannot mourn for sin, or be sensible of sin, &c. go to Christ for help, for as the Rose can mollifie those parts that are hard, as * one writes of it, so Christ can take away the very heart of stone, as he hath promised being God, *Eze.* 36.26. hence *Bernard* what hardnesse of heart was ever able to stand before Jesus.

12. When

* *Succum rosæ obstructionibus, &c. mirificeopem præstat. Matthiolus in Dioscor. l. 1. c. 112.*

* *Cui aliquando fletit ante faciem salutaris nominis ignaviæ torpor. Bernard.*

11. Case. * Cõserves of Roses mollifie those parts, which are hard, yea help break the stone. *Will. Langham* in his garden of health, *p.* 534.

Cui fons forte siccatus lachrymarum invocato Jesu non fluxit uberior. Bernard.

12. When you are troubled with *Melancholy*, and *distrustfull thoughts*, go to Christ in that case also. For as Roses have a facultie, as [a] they write to expell melancholy, so hath [b] Christ a most singular facultie to cast out and dispell all those pensive and perplexed onceits, which do so torture many of his beleeving members. For he hath said, *I will never leave thee nor forsake thee, Heb.* 13. *Iosh.* 1.5. which words of his, being spoken home to the heart of a distrustfull person, by his own spirit within, in case you make use of him in such a time of need, must needs be of such force and power, as that light must even come out of darkness, as when he said, *let there be light, Gen.* 1.3.

12. Case.

[a] *Thomas Hill* in his Art of Gard. *p.* 88.

[b] *Cui in adversis diffidenti, jam jamque deficienti si nomen adjutorii somnus defuit fortitudo. Bernard.*

13. When your hearts are not very *stable*, go to Christ for stabilitie. For as Roses if *Plinie* [c] may be credited, confirme the tottering teeth in ones mouth, so he is able to confirme and to make stable your hearts, as the Apostle writes, 2 *Corinth.* 1. 21. Now he which establisheth us with you in Christ, &c. is God, marke in Christ, who

13. Case.

[c] *Plin. Nat. hist. lib.* 25.

who therefore is aptly resembled to a rock, which firmly beares that edifice, which is built on it, [d] *Matth.* 16. 10.

d Aug. retract. l. c. 21. §. 4. Case.

14. In a word, when any *sinfull motion* or evill humour doth arise in your hearts, then make haste to make use of Christ, who is able to purge it out, as Roses have a facultie to purge the heart, so as that they suffer not any corruption to remain in it, if we may give credit to that, which [e] one writes of the same, nay [f] much more. For so saith the Apostle, whom we may certainly beleeve, *Hebr.* 9. 14. *How much more shall the blood of Christ, who through the eternall spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

e The Syrupe of Roses suffereth no corruption to remain in the heart Wilh. Langh. p. 537.

15. If you say, what if one do yeeld or have given way to sin, what shall he do then, shall he go to Christ too?

I answer, yes, For whether will ye go else but to him, who is able and ready to take away your sins, and to cure

f Siquidem cum nomino Iesum hominem mihi propono mitem, & humilem corde, benignum, sobrium, castum, misericordem, &c. eundemq; ipsum Deum omnipotentem, qui me & exemplo sanet & roboret adjutorio. Unde concludit, quod nomen Iesu totius indecoris fugat prænigmem. Bernard. Serm. 15 super Cant. 15. Case.

your

your wounds after you have been bitten of sin, and Satan, even as the [s] root of a field rose is able to take away the venome out of the wound of a man, that hath been bitten of a mad dog, as *Plinie* writes; for therefore he compares himself both to a Rose in the field here, and to the brazen Serpent in Israels camp, which being looked on by those that were stung of fierie Serpents, did heale and cure the same, *Ioh.* 3. 14, 15, 16. *As Moses lifted up the serpent in the wildernesse, even so must the Son of man be lifted up,* (who, as [b] one notes by the way, by reason of his everlasting Dietie, I adde, and by reason of the long-lasting vertue of his death, to *deliver us from death*, notwithstanding sin, which ever cleaves unto us, is most aptly set forth by a serpent of brasse, which is the more durable mettall) *that whosoever beleeveth in him, should not perish but have everlasting life*; unto this most excellent passage (of which more is to be said hereafter) we may annexe that in 1 *Iohn* 1. 1, 2. *My little children, these things*

[s] *Plin. Nat. hist. l.* 25. *c.* 2.

things write I unto you, that ye sinne not. And if any man sinne, we have an Advocate with the father, Iesus Christ the righteous, and he is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world, where note by the way, how Christ in such a case is compared to an *Advocate*, so as that poore sinners, who cannot plead for themselves, may plead by him to escape the Iudgement of God denounced against sinners, that they must die, *Ezech.* 18. 4. even as by the * civill law, women & children that cannot defend themselves, are to plead their case by a Procurator or Advocate, whereas others may plead themselves.

So that one may as much encourage you to go to Christ, notwithstanding those sins into which through infirmitie you fall, as * those 227. fathers, which met in *Trullo*, under the Emperour *Iustinian* (to adde Canons unto the sixth generall Counsell of Constantinople, which made none) do * animate and allow even criminall persons and notorious malefactors to

* Litigaturo liberum est, ut vel ipse in persona propria compareat, &c. si ipse in iudicio standi personam habeat. Natura autem quidam impediuntur, ut infantes, quidã lege, ut fœminæ, quæ per procuratores agere possunt. Doctor Vulteius. Iuris Prud. l. 2. c. 30

* Carãza in sũma concil. mihi. p. 281.

* Liceat omni Christiano monasteriũm ingredi, &c. in quocunq; crimine deprehensus fuerit: Saluator enim noster Deus inquit. Eum qui ad me venit non ejiciam foras Canon 43. Conc. 6. Const. sic dicti.

enter into a Monastery: yea more, then they, seeing the word of God it self, as I shewed but now, maketh for such an encouragement, whereas they can bring no proofe sufficient. They say indeed that Christ hath said; *him that comes to me, Ile in no wise cast out*, but they prove not that, he who enters into a Cloyster, having been a malefactor, such as by the Law of God ought to die, goes to Christ, nay they cannot prove it. For so any murderer, or Sodomite, to save his life, may go into a Monastery, and yet be farre enough from Christ, wherefore I say one may more safely animate poore sinners, that sin out of weakness, to go to Christ himself rather then into a Cloyster, which cannot save them, as Christ can.

16. If you say, what if our own hearts do even tremble and shake, and condemn us as hypocrites, shall we go to Christ and make use of him for all this? 16. Case.

I answer, yes. For therefore he assimilates and likeneth himselfe to a Rose,

Rose, to shew, that as * Roses do take away the trembling of the heart, so it is he, that must remedie and cure the Palpitation and trembling of your hearts, as being *greater then your hearts*, as it is written, 1 *Iohn* 3. 20. and *neere at hand* to justifie you, *Esa.* 50. 8. for asmuch as he also died for you, so as that you may boldly eccho forth these very words, after the Apostle to answer your self-accusing and condemning consciences; *who is he that condemneth?* it is *Christ that died*, &c. *Rom.* 8. 34. but hereof more is to be said hereafter, in the manner of taking Christ. This by the way.

17. If you aske me, what if we can finde no rest for all, shall we go to Christ?

I answer, yes. For therefore also he is compared to a Rose, because he brings *rest* and *quietnesse*, and calmnesse at last, as the * Rose conciliates ease, and brings men * a sleep, being Physically taken. See for proofe hereof, *Matth.* 11. 28. where Christ himself, like a true [c] *Noah*, so called from rest,

* *Rosa coratis palpitationi salutare est remedium. Matthiolus in Dioscor. l. 1. c. 112. 17. Case.*

[b] *Plin. hist. l 21. c. 19.*

[c] נוח * *Quiescere. Cujus (scilicet Christi) figura erat Noah, quem ubi pater ejus genitum vidisset juxta prophetiã imponebat ei nomen Noe, dicens; hic quietos nos faciet ex peccatis nostris, &c. Noe vero à peccato quietos non fecit, sed in christum prophetavit Lamech, qui per Noe significatur in veritate. Epiph. l. 1 to. 2. mihi p. 132.*

reſt, doth moſt lovingly promiſe you reſt, ſaying, *Come unto me all you that travell, and are heavy laden, and I will give you reſt*, Marke but theſe words, and ſee, how Chriſt himſelf anſwers you in this caſe; you ſay, what if we can finde no reſt for all this, ſhall we go to Chriſt? and Chriſt ſaith, yes, come. you ſhall be welcome. For I look for ſuch, as you be, reſtleſſe, eaſeleſſe, and dejected ſouls, and ſuch I promiſe reſt, which they want, and [d] will want, till they come and cleave to me, and me alone.

18. When you perceive your ſelves to be entring into a ſpirituall conſumption, ſo as that you do not as in times paſt abound in good works, but rather pray leſſe, read leſſe, meditate leſſe, and give leſſe then you did, then alſo go with all ſpeed to Chriſt, who can and muſt cure this conſumption of the ſoul, as [e] Roſes are ſaid to help the curing of the conſumption of the body in the beginning. See *Iohn* 15. 5. *He that abideth in me and I in him, the ſame bringeth forth much fruit*, note, much

[d] *Feciſti nos Domine pro te, & inquietum eſt cor noſtrum, donec veniat ad te Aug.* 18. Confe.

[e] For the Conſumption make a confection with the flowers of Borage & Roſes with aromaticall ſpices, and uſe it. *Will Langh. p.* 537.

much fruit, so as that he cannot enter farre into any consumption, or continue long in it; for as much, as having a care to abide in Christ, he hath Christ reciprocally abiding in him, who will not suffer him to decay and to consume away, * if therefore you would not fall back, as some do, then be carefull to suck what efficacy and vertue you can from Christ, as the branch from the Vine, and so making use of that true Vine, and most medicinall *Rose of Sharon*, prevent a dangerous consumption.

* *Nisi enim palmes in vite manserit & de radice vixerit quantumlibet fructum à semetipso non poterit ferre. Aug. in Loc.* 19. Case.

19. When you finde your selves dead and liveless, to think or do any good thing go to Christ, who like a * Rose is able to revive you; and therefore is called our very life, *Col.* 3. 4. and in the Judgement of * Judicious Writers is held to be that good Samaritan, which, as himself speaks, Puts *wine and oyle*, that is, the * *Law and Gospel* in the wounds of a poore travelling soul, that is faln among such theeves, as the devill, the world, and the flesh are, to revive the same, when

* *Matthiolus in Dioscor. l. 1 c. 112.*

* *Ambros. in loc Durand. Rat. Divin offic l. 6. fol. 159.*

* Dr. Boys in his Works, p. 477.

* *Ambr. ib.*

when it is halfe dead, *Luke* 10. 30. 33,34.

20. Again, when you be so a thirst after more righteousnes, as that nothing can satisfie you, then run to Christ likewise, who being like a Rose is also able to quench your spirituall thirst, even as other * Roses are able to quench your corporall, For so he saith himself, *Matth. 5. 6. Blessed are they that hunger and thirst after righteousnesse*, meaning both himself, as our righteousnesse: 1 *Cor.* 1. 30. and that which is * inherent. For they shall be filled: using the means, namely, which are ordained for them, to quench their thirst, as a man who being a thirst, goes and seeks for drink. The like may be said of an unsatiable thirsting after riches and pleasures, that as Roses do quench the naturall thirst, * so Christ is able to quench this sinfull thirsting after these things, for so he saith, *Ioh.* 4. 14. *Whosoever drinketh of the water, shall never thirst*, meaning the * grace of his Spirit, which will so satiate the soul of such a one, as that he shall not

20. Case.

* *William Laugh. p.* 539.

* *Scilicet opera justitiæ Hieron. in Loc.*

* *Nihil ita temperat filium avaritiæ, sicut nomen Iesu. Bern ibid.*

* *Cyrill l.* 2. *in Ioh. c.* 85.

thirst so, or long after the transitorie riches, and fugitive pleasures of this world, as formerly he did, and as he would do again, if he should neglect me the fountain of living water, and drink rather of the [a] well of pleasure, and of the golden streames of earthly riches, to quench his thirst. For thus a most judicious ancient [a] Doctor writes of that Well, which Christ speaks of, that the water in it is pleasure, and that men draw it with the water Pot of concupiscence, and that therefore whosoever drinketh of it, shall thirst again, whereas, if a man make use of Christ, and drink in those streames of grace, which flow from his blessed Spirit, he shall thirst no more.

[a] *Etenim aqua in puteo voluptas saeculi est, in profunditate tenebrosa. Hinc eam hauriunt homines hydria cupiditatum. August. in Loc.*

21. Case. 21. Is God angry with you, and do all his waves and billows go over you, and are ye almost overwhelmed with the fiercenesse of his wrath, and doth his fury even burn within you, like fire? then, ô then, make haste to go to Christ, who must free you from that wrath, and take away that heat,

as

as Roses do take away the heat of a hot disease. For none else but he, was ever able to pacifie the provoked wrath and fury of God; It was the foolish pride of that Romane Emperour *Caligula*; having made a bridge of grappled ships over a narrow arm of the Sea, in imitation of *Xerxes*, and triumphing at midnight with innumerables torches, to boast that he had wrought two great miracles, having made the sea dry land, and the night day: but our Emperour of heaven and earth, even the Lord Jesus Christ did so indeed, when he dried up the red Sea of his fathers wrath, and changed our present night of ignorance & sadnesse, and future of torment into the eternall day-light of his grace and glory, and there was none with him, when he did it, because none but he was able to do it: nor will be ever. See *Esa.* 63. 3. *I have troden the winepresse alone, and of the people there was none with me*, that is, none did * suffer with me, when I suffered my fathers wrath: wherefore as God said once

Caligulaes folly.

* Nemo mihi patienti adfuit. *Cyril. in Loc.*

to his people, so say I unto you, Enter into the rock, * that is, in Christ who is the rock, for feare of the Lord, and for the glory of his Majestie; when he is angry, and there hide your selves, making what use you can of Christ, and labouring to be found in Christ, and to have Christ ever in your mind, till the indignation be over past, *Esa.* 2.10. and *Chap.* 26. *vers.* 20.

* *Altiori intellectu præcipitur omnibus ut ingrediantur in petram, id est, confugium faciant ad Christum, veracitèr credendo in eum. Haymo in Loc.*

22. Case. 22. Moreover, are you deprived of your deareſt friends, goodly children, or loving parents? or hath any of you been bereaved of a kinde yokefellow, and do ye thereupon conclude, that God is displeased with you? then go to Christ in this your heavy and sad condition, who is ready to be unto you in stead of a sonne, a father, or mother, or brother, or friend, *Matth.* 12. 50. and so consequently to exhilarate and to cheere you up as a Rose; whose * propertie it is to be exhilarative.

* Roses do rejoyce the blood, *Tho. Hill*, in his Art of gardening. *p.* 88.

23. Case. 23. Again, though you do not feel the wrath of God in your souls, yet if you be but comfortlesse and destitute of

of the sense and feeling of his love towards you, rest not so, but go withall speed to Christ, who is both able and ready to comfort your sorrowfull souls, as Roses are able to * comfort the head and heart of a man, when he is weake. For so he saith, *Ioh.* 14.18. *I will not leave you comfortlesse, I will come to you.* Mark, *Ile come to you*, saith he, Where as other Roses cannot come to us, but we must go after them, to shew how ready he is to come and to comfort us, whensoever we are sad and comfortlesse; wherefore I cõclude with sweet S^t. * *Bernard*, is any man sad? Let Christs sweetest name Jesus, I adde, and this precious promise come into his heart, and minde, and so let him procure that peace and comfort, which the world cannot give, in and by Jesus Christ, that sweet and most comfortable *Rose of Sharon*, but this comfortablenesse of Christ, I have likewise already enforced upon your affections, as now I do reinforce it upon your wils, and therefore I am here the more brief

* *William Langb. p. 533.*

* *Tristatur aliquis nostrum, veniat in cor Jesus. Bern. Serm. 15. super Cant.*

in my perſwaſion.

24. Caſe. 24. Are you *ſick* and weake in body, and like to die? then, ô then, make uſe of Chriſt chiefly. For then uſually, men make moſt uſe of their corruptible Roſes, or Roſe-water, Roſe-vinegar, Roſes conſerved, and * cordials made of Roſes, and other ingredients, when they be very ill, and ſhould ye not then, above all other times, make as much account of Chriſt, that incorruptible *Roſe of Sharon*; yea, infinitely more: Foraſmuch, as he is then able to do good both to your ſouls, and bodies, whereas other Roſes (as I noted formerly) are but good for the one, and nothing for the other.

* For few cordials can want the help of Roſes, or Roſe-water. *Wil. Langh. p.* 535.

1. It is Chriſt and none but Chriſt, that can heale all diſeaſes, as he is not onely man but alſo God all-powerfull, *Pſal.* 103.3.

2. It is Chriſt and none but Chriſt, that can then ſtrengthen us, when naturall ſtrength faileth, as it is written, *Eſa.* 40. 29. *He giveth power to the faint, and to them that have no might,* he

he encreaseth strength, which all the cordials upon earth cannot do.

It is Christ and none but Christ, that can then content your languishing souls and drooping spirits, when neither meat nor drink will down with you, as it is written, *Psal.* 23.4,5. Yea, *Though I walk thorow the valley of the shadow of death I will feare none ill: for thou*, namely * Christ, *art with me, thy rod and thy staffe they comfort me. Thou prepares a table*, or feast, for my poore soul *before me, in the presence of mine enemies*, where by enemies, we may understand death, and Satan, also among the rest, who then are before us, when we are dying. 3. * Aug. in Loc.

Lastly, it is Christ and none but Christ, that can then keep us alive, that we die not the everlasting death, when neither money, nor friends, nor Physick, nor Physicians can keep us from death. For so he saith, *Ioh.* 6. 49.50. *Your fathers did eat Manna in the wildernesse and are dead* (that could not keep them alive,) *This is the bread which cometh down from heaven, that a* 4.

man may eat thereof and not die, namely, for ever. And therefore as in ancient time, sick and weak and dying Christians, were * directed to make use of Christ at that time especially, interposing the death of Christ betwixt them and Gods Judgement, so do I advise and perswade you now to do the like, saying, as they were taught to say, if the Lord will Judge you; *Lord we interpose the death of of our Lord Iesus Christ betwixt us and thy Iudgement, no otherwise we contend with thee*, &c. I must not proceed farther, lest I should prevent my self in that which I must say by and by touching the form and manner of making use of Christ, and therefore let that suffice, which I have already spoken.

* *Aelm. apud Rossum in conf. Petriconiensi cap. 73. Georg. Cassander in append ad opusc Iohan. Reffens. de fiducia & misericordia Dei.*

25. Case.

25. Finally, my brethren, if your *faith* be *weake*, either then when you be weak and sick, or at any other time then, ô then, be sure to go to Christ, who, being like a Rose, is as able to corroborate your faith in the heart, as Roses are able to * strenthen the heart it self, yea, much more. For he is the author

* *Rosarum succus corroborat. Matthiol. in Dioscor l. 1. c. 112.*

author of the Roses themselves, and of the heart it self, and of faith also: *Hebr.* 12. 2. and therefore must needs be infinitely more able to strengthen, then a Rose, which himself hath made, so as that it can have no other power, or vertue, but such as is derived onely from him, who is omnipotency it self, and therefore you may note, how his own disciples finding their faith to be but infirme and weake, did repaire themselves unto him for more strength, and for a larger measure of it, acknowledging him to be both able to do it, and themselves altogether impotent and unable to helpe themselves in it; saying, *Luk.* 17. 5. *Lord increase our faith.*

SECT.

Sect. 21.

Eight Rules to observed in the taking of Christ.

Quest You will say unto me; Here are Cases enough, and you have told us enough, that we must go to Christ in all these cases, but alas! we do not know how to go to him, and to make use of him as we ought, and therefore we desire that you would shew us next the manner after which we are to make use of Christ in all these cases.

Answ. *I answer.* So I will by Gods help. For I know full well, that as the Physician prescribing a generall medicine to a patient, can do him no good at all, unlesse he tell him, with all, how he must take it, so I shall profit you but little by my former perswasion; unlesse I informe you touching the form and manner of taking Christ, as the onely soveraign medicine appointed of

appointed of God, for the good of your poore and sin-sick souls.

Take therefore and observe these following Physicall Rules for your instruction, which God blesse unto you.

1. As it is requisite, that before men take bodily Physick, they should first be * prepared for it, so it is necessary, that you should be fitted for Christ, before you go to take him, as a medicinall Rose for the health and good of your souls. For do but note the promises, which he hath made, and you shall finde that they are made not to all promiscuously, but onely to such, as are thus and thus qualified. See *Matth.* 5. 4. for an instance. *Blessed are they that mourn, for they shall be comforted*; Marke they shall be comforted, if they be such as mourn, and therfore you must be fitted for Christ, I say, if you will comfortably take him.

1. Rule. *Vide Praxin Medicam. Gualteri Bruel. Doctoris celeberrimi.*

You will say unto me, How would you *Quest.*

you have us to be fitted for Christ.

Answ. *I answer.*

1. Be well humbled.

2. Well resolved;

1. Well humbled, For he *resists the proud, and giveth grace to the humble,* 1 *Pet.* 5. 5. and he loves *to dwell with the humble, Esa.* 57. 15. and therefore, as he that would keep Roses, must have * earthen pots for them, to keep them in, so you, if you will take and keep Christ to do you good, you must have humble hearts, like rude pots of earth, voide of allowed pride, and arrogancie.

* *Qui volunt rosas conservare in rudi olla conditas sub dio obruunt ac reservant Palladius.*

2. Steps to humiliation.

Now there are three severall steps or degrees, by the which men are to descend unto this here required humiliation.

1. Self-examination.

2. Self-lamentation.

3. Self-accusation.

1. Self-Examination.

1. For the first, as the Apostle writes, *Let a man examine himself, and so let him eat of that bread, and drink of that cup,* 1 *Corinth.* 11. 26. So say I, will any man take Christ, as Physick, either

either sacramentally, or spiritually onely, then let him examine himself first, and that touching these sixe things:

1. Whether Christ belong to him or no, so as that he may truly say, *My beloved is mine and I am his*, *Cant.* 2. 16. 1. Thing.

2. Whether he be in the *faith* or no, 2 *Corinth.* 13. 5. 2.

3. Whether he be in *love* with Christ, and with man, but especially with all the members of Christ, rich and poore, yea, or no. For that is chiefly required, *Iohn* 21. 17. 1 *Cor.* 16. 22. 1 *Iohn* 4. 11. 3.

4. Whether he doth not finde himself so full of corruption yet within and without, as that he sees more then cause to humble himself as low as dust, like the poore Publican, *Luk.* 18. 13. and here let a man rip up his whole life, as much as he can for the present, that he may be humbled, *Lament.* 3. 40. 4.

5. Whether he do allow of that masse of corruption or no, *Rom.* 7. 15. 20. 5.

6. And

6. And whether it be his chiefest care to *serve God in true holinesse and righteousnesse all the dayes of his life, Luke* 1.74,75.

The first is to be tried by the second, the second by the third, fift and sixt, as is to be seen, *Gal.* 5.6. *Act.* 15.9. *Act.* 26.18. But the fourth serves onely as a glasse, that we may not be proud; but humble and lowly in our selves, as seeing no cause wherefore we should exalt our selves, and so consequently, that we may be fit and apt for Christ, who looks for such and none but such to take him; as for others, if they will presume to apprehend him, and to lay hold on him, in the Sacrament especially, they may justly feare that the Lord will even cut them off, as the Oister or shell wherein the orient pearle is hid, is said to cut off the hand of her enemy that comes to take it. See 1 *Cor.* 11.29,30. This by the way.

If you aske me, how you may know that you have examined your selves sufficiently?

I answer.

6.

A Note.

* *Invenio præterea & concham prævisa manu apprehensura se utpote suas operiturâm divitias, sese comprimere, inimicam quoque manum, si forte comprehenderit, amputare, &c. Francisc. Ruens de Gemmis l.2. c.13.*

A Case of Conscience.

I answer. (With *Gerson*) that a man is to adhibit so much diligence herein as he would in another matter of moment, whereby he may either gain, or loose much: let me adde a reason. For it is supposed that, that then a man will do his utmost, which is as much as is required, *Deut. 6. 5.*

But how shall one know you will say, that he hath had so much care to examine himself, as he would have had in another of great importance, and so hath done his best endeavour?

I answer (With *Gabriel Biel* that most learned and profound Doctor in the Schooles) if you omit and passe by nothing voluntarily, and if oblivion and forgetfulnesse please you not, but it be your heartie desire rather, that your memories may be so illuminated, as that you may be able to recount and to remember your sins; I adde, and to come to the true knowledge of your selves and of your estates. For so in like manner, you would

Sol.
* *Tantam diligentiam debet facere in Examinatione conscientiæ recogitanti præterita peccata, quãtam faceret in magno & arduo negotio pro magna & ardua re tractanda aut incommodo gravi vitando. Gerson in Tripart. Quæst.* or a Case of Conscience.

Sol.
* *Si non placet oblivio, sed magis desideret ad omnium peccatorum suorum illuminari memoriam.*

Si nihil voluntarie omittit, &c. Gabriel Biel in Can. Missæ Lect. 8. nihi. fol. 111.

would be loath to forget or to neglect any thing in a weightie and important earthly businesse, and you would be glad to be fully informed of every thing that may concern you, and we know by the word of God, that a deceitfull negligence is that which God condemneth, because it is voluntary, *Ier.* 48. 10. *Cursed is he that doth the work of the Lord negligently, and deceitfully.* For the * Hebrew signifieth both.

* רמיה

A Corollary.

Let me superadde but a necessary Corollary, and then I have done with this important matter of examination; That it may appeare that you do not willingly omit any thing necessary, but rather use all means to come to the knowledge of your sins, see that you search your selves so diligently, as that ye neglect not seriously to passe in your search through all the ten Commandements, being assisted by one good Writer or other (as M^r. *Dod*, D^r. *Maior*, M^r. *Scudder*, or some other on the Commandements. For this kinde of examination is held also by

* judici-

* judicious Casuists to be sufficient. And the reason hereof is, because the Law of God is so perfect as that next unto Gods own immediate discovery, there can be no more required, to bring a man to the knowledge of his own sinfull estate. See *Psal.* 19. 7. *The Law of the Lord is perfect.*

* *Perkins* in his Cases of Conscience. *l.* 1. *c.* 5. *sect.* 2.

2. Having searched as much as you were able, then lament and bemoane your selves as much as you can, for having so highly and hainously offended so good a God, and high a Majestie; Thus *Peter* remembring himself what he had done, *went out* of the High Priests Hall, and *wept bitterly*, *Luk.* 22. 61, 62. And *Epiphanius* writes of the proud * Peacock, that when having beheld himself as he goeth, and admired his beautifull glorious feathers, he reflects at last upon his blackish and ugly feet, he cryeth out as loud as he can in the midst of all his bravery, because they are not proportionally correspondent and answerable to the other parts of his faire body, and therefore well may we cry out, rather then

2. Self-lamentation.

* ὅταν δὲ ἴδῃ ὁ ταὼς τοὺς πόδας αὐτοῦ φωνὴ ἀγρίως αὐτοῦς ἀνημόνους ἔχειν σπὲρ τὸν λοιπὸν μέρος τοῦ σώματος φάσκων. *Epiphan. physiol. c.* 12.

brave it out, when upon an exact survey and search made, we see the monstrous deformitie of our souls, by reason of sin, which is that abominable thing, and the cause why our lives are not answerable to that transcendent beautie, which is in Christ, and to that proportionable comelinesse, which should be in every one of us, so as that we should not stand so much upon any good parts, that are in us, seeing that our souls have such black feet, that is, such ugly motions and inclinations, whereupon they go, and break out even into words and actions, which are to be lamented even with teares of blood, if it were possible.

3. Self-accusation.

3. Having lamented your selves fall to self-Accusation, and confesse your sins, Ile not say to* man, who is a sinner himself, and cannot forgive, or justifie you, but to God, who is able and faithfull also, and just to forgive you, and to cleanse you from all unrighteousnesse, 1 *Ioh.* 1. 9.

* *Quid mihi ergo est cum hominibus ut audiant confessiones meas quasi ipsi sanaturi sint omnes languores meos. Aug. confes. l. 10 c. 3.*

A Case of Cõscience.

You will say unto me, how would you have us confesse our sins, must we confesse

confesse them all to God in particular, or will a generall confession serve?

Sol. *I answer.* In some cases it will serve, and in some it will not.

Quest. If you aske me in what cases it will suffice?

Answ. *I answer.* 1. If 1. we be prevented by time, as the thiefe upon the crosse, *Luke* 23 40,41,42,43.

2. * When upon a diligent search we cannot finde out some, yea many sins, then we may warrantably confesse, and say with *David* in generall, *Who knoweth the errors of his life; cleanse me Lord from my secret sins*, *Psal.* 19. 19.12.

2. * *Perkins* in his Cases of Conscience, l. 1. c. 5. sect. 2.

A Case of Conscience. *Sol.* But when will a generall confession not suffice?

I answer. When we have time and may know, and do know our maine sins. For so saith Saint *Iohn*: *If we confesse our sins, he is faithfull and just to forgive them*; Marke, here is both a promise, and a condition; the promise is remission, the condition is confession, and a confession of our sins, note [our] now all the sins, that we know and

may know, being main ones, are ours, so as that we may not say such are, and such are not, so as that we may chuse whether we will confesse them or no. Heare also the Judgement of holy * *Chrysostome* in this case. Let us not onely call our selves offenders, but let us reckon up our sins, and repeat every one of them in particular. I do not say accuse thy self unto others, but I counsell thee to follow the Prophet, saying, *Reveale thy way unto the Lord,* &c. which words of his I adde, lest men should think that he would have us confesse our sinnes in speciall to a Priest, as the Romanists do teach, and compell the people so to do. No, No: that good * Father as well as divers others was rather against, then for any such auricular confession. I close up this Case in the words of another great Doctor on *Lam.* 2. 19. *Powre out thine heart like water before the face of the Lord,* in the powring out of the heart, saith he, Integritie and universalitie is to be noted, that we are to powre out our whole hearts by confessien

* Μὴ ἁμαρτωλὲς καλῶμεν ἑαυτοὺς μόνον, ἀλλὰ καὶ τὰ ἁμαρτήματα ἀναλογησώμεθα κατ' εἶδος ἕκαστον ἀναλέγοντες. &c. *Chrysost. in Epist. ad Hebr. c. 12. hom. 31.*

* *In effusione notatur integritas, &c. Non enim confitenda sunt solum verba & facta, commissiones & omissiones, sed etiam cogitationes immundæ & morosæ affectiones, inordinatæ intentiones, mixtæ voluntates, perversa judicia, & suspiciones temerariæ, Albert. Mag. Epis. Ratisp. in paradyso animæ, c. 40.*

fession. For deeds are not onely to be confessed, quoth he, and words, commissions, and omissions, but uncleane thoughts also, and churlish affections, and disordered intentions, mixt wils, perverse censures, rash suspicions. For else, as * one saith well, such thoughts will accuse us in the last day, I adde, if we do not now accuse our selves, confessing them that they may not leave some impressions in our souls, as in waxe.

* *Origen.*

A Corolary.

Let me superadde one Corollary, keep short reckoning therefore, and humble your selves often, by often confessing, even * daily or hourely, if you can, that you may be able to remember the manifold exorbitancies of your ever-erring souls, which otherwise, for the most part will be through your own carelesnesse and oscitancie buried of you in oblivion, to the great damage and disquietnesse of your ever * accusing consciences, See *Psal.* 32. 3,4. *When I kept silence my bones waxed old through my roaring all the day long.* Marke all the day long, and

* Λέγει δυτὰ καθ' ἡμέραν ἐν τῇ εὐχῇ σου. *Chrys. in Psal.* 50. *hom.* 12.

* *Rom.* 2. 15.

and * every day in the which he did not confesse, for day and night thy hand was heavy upon me, &c.

I acknowledged my sin unto thee, and mine iniquitie have I not hid, I said, I will confesse my transgressions, (Mark transgressions in the plurall number, lest men should think that he speaks but of one notorious sin, that troubled him and such transgressions, as by vertue of the * originall do also comprize (his very thoughts) *and thou forgavest the iniquitie of my sin.*

Which sacred passage plainly commonstrates the needfulnesse of an exact and frequent confessing of our main and known sinnes, as without which no calmnesse or true quietnesse of conscience is to be expected, wherfore, as I said, so I say again, recount your sins often spreading them abroad before the Lord, as *Hezekiah* the railing Letter of *Rabshekeh* (2 *King.* 19. 14.) that so you may have the lesse work to do in the kinde, when you goe to prepare your souls for Christ, the most medicinall *Rose of Sharon*, to take

* For the Hebrew is כל־היום which signifieth both every day and the whole day. which word sometimes signifieth thoughts that are evill, as *Psal.* 36. 1. פשע באם *dixu prævaricatio impii, ideſt, mala cogitatio.*

take him as the onely soveraign medicine of your sin-sick souls.

Thus descend by these three steps down to that depth of humiliation, which possibly you can reach unto, by the help and assistance of the all powerfull God, which in the use of such holy means by earnest prayer you must crave, and beg at his bountifull hands.

2. In the next place be well * resolved, not to live under the reigning power of any allowed or approved sin, and not to neglect the performing of any known dutie; when a man is to take Physick for the good of his body, he resolves to part with a little money, yea, any money rather then want Physicke, without which he knows he shall be sickly still, and that he will do any thing prescribed by the skilfull Physician, who knows farre better what is good for him then himself.

And therefore well may you resolve too, being to take the *Rose of Sharon* as Physick for the good of your

* The next thing in repentance is the change of the minde, &c. And this standeth in a constant purpose of minde and resolution of the heart not to sin, but in every thing to do the will of God. *Perkins* Cases of Conscience. *l.* 1. *c.* 5. *sect.* 4.

souls, that you will by Gods help forgo any money, I adde, any sinfull pleasure, honour, or whatsoever else may be offensive unto Christ, and that you will follow all the good instructions and directions, which he hath set down in his word, that you may enjoy him and be able to take him, as you do desire. Better is it, and a thousand times better for you to follow Christs precepts and to be without such delights, honours, moneys, while you live, then one houre to want Christ, who indeed will not comfortably impart himself and his hidden vertues unto one, whose heart hankereth after such fugitive follies, vain delights, and golden fetters; for he saith, *He that loveth father or mother more then me is not worthy of me, and he that loveth sonne or daughter more then me, is not worthy of me*, Matt. 10. 37. from whence I draw this inference, and therefore how much more is he, who for the present loves either money, or pleasure, or honour more then Christ unworthy of Christ, and unfit for Christ,

to

to take him to his comfort.

Nay,* Let their money perish with them (said once *Galeacius*, that noble Marquesse of *Vico* to a Jesuite, enticing him to return from *Geneva* into *Italy* to his own home, wife and children) who esteeme the gold in the world not worth one dayes societie with Jesus Christ, &c.

* The life of *Galeacius Caraccio.* lus cap. 28.

And therefore as *Barnabas* did once exhort the Antiochians, that with purpose of heart they would cleave unto God, *Act.* 11. 23. So do I here perswade you to the like purpose of heart, that you will part with any thing, though never so deare, and do any thing, though never so irksome to flesh and blood, that Christ your deare love may impart himselfe, and the sweetest influence of his grace and comforts unto you, which that you may obtain, I pray God in mercy to settle your hearts for such a gracious purpose of heart.

A Case of Conscience.

You will say unto me, you have resolved so many times, but you were never able to perform what you purposed,

posed, and therefore you do not know whether you may resolve so again?

Solut. *I answer.*

If you did rashly resolve, the fault is yours, and therefore be wiser next and advised, as Christ himself intimates by his two parables of a builder, and a King, *Luk.* 14. 25. 29, 30, 31, 32.

Considering

1. 1. What strength you have imparted unto you, much or little onely, as the Church of *Philadelphia*, *Revel.* 3. 8. that you may not presume beyond it.

2. 2. What strength there is in sinne, which you would vanquish, whether much or little, that you may not slight it, and so have the lesse care to watch it, and to use all holy means to overbeare it, when Porters are to beare a burden they poise it first, that they may know how heavie it is, and so may not lye under the burden afterward, but rather in the beginning may get more help, if it be too heavie, and therefore well may you also poise the burden of a resolution first before you take it up, and charge your souls with it,

it, that they may not afterward sinke under the burden, for want of more strength and help, and for want of poising the burden of sinne withall, whose weight indeed maketh the burden of resolution so heavie, as usually men after they have taken it up do finde it to be.

2. I say however it came to passe, that you were not formerly able to performe, and to do what you resolved yet be not disheartened, but resolve again and again. For he that wils you to return again, and again, and again and again: foure times, *Cant.* 6. 13. will doubtlesse accept also hereafter of your reiterated resolutions accompanied with wisdome in making, and care in keeping, though as yet you were never able to do as ye * would. *For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not*, saith the Apostle, 2 *Corinth.* 8. 12. * That is, not according to that which is beyond his power: Hence * *Leo*, what a man was not able to do yesterday,

2.

* *Rom.* 7. 15 *Gal.* 5. 17.

* *Dionys. Carthus. in*

yesterday, let him doe it to day, let him ever, as he receives grace from above, resist his depraved custome, let him say both mornings and evenings now I have begun. This is the change of the hand of the most High.

* *Leo de conflicta vit & virt. mihi. p. 113.*

2. Rule.

2. As other bodily Physick must be taken fasting, so be emptie when you take Christ, that is. 1. if need be abstaine even from meat, keeping a truly religious fast, according to our Saviours speech, *Mark.* 9. 29. 2. Thinke not your selves to be able to doe any thing, as of your selves. No: but rather that all your sufficiencie is of God, 2 *Corinth.* 3. 5. they that will keep Roses, saith * one, must keep them in a greene cane, And yee know that Christ cals himself a Rose in my text, and therefore upon that very ground I inferre so much, that seeing he is a Rose, if you will take and keep him, you must be as greene hollow canes, that is, evermore emptie and voyd of self-conceitednesse, for as much as himself hath said; *Without me you can do*

* *Rosas nondum patefactas servabis si in canna viridi fixa reducas &c. Palladius.*

do nothing, Ioh. 15. 5. * Not, but little, but just nothing, I pray you consider of it, and be perswaded then to goe even quite out of your selves, and to unbottome your selves, wholly, casting away all self-confidence, and self-relying, that so you may be fit for the Lord Christ, who *filleth* but *the hungry with good things*, who is emptie, and *sends the rich*, that is, the rich in conceit, *emptie away, Luk. 1. 53.*

3. As Patients will see what they take, so see you and consider Christ by faith with *Abraham*, who saw his day and rejoyced, *Ioh. 8. 56.*

You will say unto me, what great vertue can there be in this sight?

I answer very much. For if they, that did but look on the * brazen Serpent, being stung of the fiery Serpents, were healed, what will not faiths look do upon Christ himself, who is God himself, * typified by the brasse of that erected Serpent in the wildernesse, and so consequently most able to heale us instantly, when by faith we do but look upon him, and eye him, as

* *Ne quisquam putaret saltem parvum aliquem fructum posse à semetipso palmitem ferre, cum dixisset, hic fert fructum multum, non ait, quia sine me parum potestis facere, sed nihil potestis facere, Aug. in Loc.* 3. Rule. *Quest. Solut.*

* *Numb.* 21.

* *Quod autem æneus est significat quod ille secundum carnem mortuus fuerit, sed divinitus æternus sit. Beda. in Num.* 21.

as the Apostle would have us, saying, *Heb.*12.12. *Let us lay aside every weight, and the sin, which doth so easily beset us,* &c. *Looking unto Iesus*; Mark, Looking, to shew that there is a most singular vertue and energie in the sight of Christ, by a true and lively faith to subdue sinne, and therefore I beseech you looke up to Christ, and elevate your mindes a little, and doe not alwayes and onely pore upon your sins: For that can doe you no good, but Christ can, Christ will; and will not you look upon him? O go, go: nay run, as it is like they did that were stung of the fiery Serpents; and behold him as lifted up; Ile not say in the wilderneſſe, but in the * Churches of Christ signified, as venerable *Bede* hath well noted it, by the wilderneſſe. Let me adde, because it contained the people of God: for are not you pittifully stung too of Satan, and a number of stinging sins, like so many fiery Serpents, and therefore why do ye look one upon another, and why do ye cast your eyes so much upon your soares and

* *Heremus Ecclesiam significat. Idem ib.*

and wounds, which your sins made in your bleeding consciences? This is not the way to health; No: No: you must look up to Christ, and therefore I say again run, and make all the haste you can to eye Christ, that you may be healed of Christ inwardly, as they that beheld the brazen Serpent were cured outwardly.

You will say unto me, how would you have us to look upon Christ.

1. I answer with the Apostle, *Heb.* 12. 3. consider him that endured such contradictions of sinners against himself, and so * eye him, believing it to be so indeed that you may be moved by his * example patiently to endure the like. Againe, 2. consider all his other bitter pangs and passions, but especially the stupendious effusion of his most precious blood, and beleeve verily that he shed it, and suffered so much as he did for the good of his, to save them from their sins, and from his fathers wrath, and to give them everlasting life, *Ioh.* 10. 15. 28. *Ioh.* 6. 33. *Matth.* 1. 21. 1 *Ioh.* 1, 7. *Hebr.* 9. 12.

Quest.
1. *Answ.* * *Consideratio enim est inspectio. Langius.*
2. *Answ.* * The like may be said of his humilitie, chastitie, sobrietie, meeknesse, mercifulnes, benignitie, sanctitie, that a due and and serious consideration thereof, may & must move us to a carefull imitation of the same. *See Bern. Serm. 25. super Cant.*

9. 12. 14. *Ephes.* 2. 13. 16. *Coloss.* 2. 14.

4. Rule. 4. But rest not here when you have seen Christ by faith assenting to the word of truth concerning him, you must go farther yet and apply or take him inwardly, as men take Roses conserved or distilled into their bodies, beleeving verily, that Christ not onely died for his people in generall, but also for every one of you in speciall, to free you from his fathers wrath, and from sins tyranny, and to intitle you to everlasting life. In a word that he will do for you in all the 25. Cases formerly propounded as much as may be safely desired and expected.

1. Ground. Thus 1. the Saints of God did ever apply him in their severall times and exigencies as you may see *Iob* 19. 25. *Esa.* 9. 6. *Ier.* 23. 6. * *Psal.* 23. 1. *Luk.* 1. 47. *Ioh.* 20. 28. *Gal.* 2. 20. 1 *Pet.* 2. 24. 1 *Ioh.* 2. 1. *Revel.* 1. 5. 6.

* *Christus enim est bonus ille pastor Aug. in Loc.*

2. And thus the Lords Secretaries and pen-men of the holy Ghost, perswade us to appropriate and to apply Christ to our poor & languishing souls as you may see, * *Psal.* 34. 8. *Zach.* 9. 9. *Rom.*

2. * Which words also are to be understood of Christ. *Idem in Loc.*

*Rom.*13. 14. * *Ephes.*4.24. 1 *Ioh.*2.12.

3. Yea, thus Christ himself invites us to take and apply himself; heare him speak himself if you will not beleeve me.

Come eate of my bread and drink of my wine, saith he, *which I have mingled*, * that is, partake of those good things which my father would have me to communicate unto you, *Prov.* 9. 5. Againe, * *Ho every one that thirsteth come ye to the* * *waters, and he that hath no money come ye buy and eate, yea, come buy wine and milke?* milke if ye be weake, wine if ye be sad, *without money and without price*, or freely, *Esa.* 55. 1. Again, if any man be a thirst, let him come unto me and drink, that is, let him derive from me by a lively faith so much spirituall grace as may * quench his thirsting after the things of this world, *Ioh.* 7. 37. adde *Matth.* 11. 28. *Mark.* 5. 36. You see by all these sacred passages, what warrant you have to apply Christ and to perswade your selves, that Christ will do for you what may be done. For as much

* *Tremell. in loc.*

* *Est invitatio Christi. Idem in loc.* * That is, to the free gifts of the Spirit. *Haym & in loc.*

* *Bibat potum illum salutarem qui animam reficiat, et omnem æstū cupiditatum hujus mundi restinguat Cyrill. & in Ioh. c.* 10.

much, as he both invites you to come unto him, and also tels you what you shall have and finde in him, when you come unto him, and take him into your very souls, as you take meat and drink into your bodies, namely, whatsoever is necessary for the life of your souls shadowed forth by bread, and wine, and milk, and water, which things, as ye know, are most necessary and usefull for the preservation of the naturall life of man, and therefore in Gods name take, yea, eate, and drink Christ, even most confidently and boldly, as the onely soveraign medicinall Rose or Rose-water, which must revive and cure your sin-sick soules, assuring your selves, that in all the foresaid Cases, he will doe for you what is to be done for your everlasting health.

5. Rule. 5. But withall, I must advise you that as men, who are to take bodily Physick are to pray unto God for a blessing, so beleeving you will beseech and invocate the Lord Jesus Christ, who is both Physick as a Rose, and

and the Physician himself, as he is a Saviour, that he will blesse your endeavours, and make himself effectuall unto your poore and sickly souls.

More particularly, that like a Rose he will purge out choler, and hatred, and lustfulnesse, and envie, and pride, and every other corruption, that you may be most troubled with, and that he will cleere your sight, that you may see your sinfulnesse more then you did, and take away your stonie hearts, that you may be able to mourn or to grieve more for your sinnes then you did, and that he will dissolve all stoppages within you, and enlarge your hearts, that so you may run after him in the way of his commandements, and that he will be pleased to establish your hearts, and to pardon your offences, and to give rest unto your souls, and to take away all trembling from your hearts. Moreover, pray him with all humblenesse of minde, that he will not suffer your graces to decay, nor to be so dead as sometimes you are, but rather will quicken your

ſpirits, and when you be a thirſt after more grace, that he will ſatisfie you, and when you begin to thirſt too inordinately after the things of this life, that he will quench your thirſt, that you thirſt ſo no more, and when his fathers wrath is kindled againſt you, that he will appeaſe it, and when you be comfortleſſe and have loſt a deare friend, that he will comfort you, and when you are ſick in body and weake in faith, that he will ſtrengthen you. Thus according to the Caſes formerly proſecuted beſeech Chriſt to be good unto you, and if he ſeeme to be ſtrange, and inexorable then urge him, as the good Shunamite the Prophet *Eliſha*, when her ſonne was dead, ſaying, *As the Lord liveth and as thy ſoul liveth I will not leave thee*, 2 *King.* 4. 30. So ſay thou unto Chriſt as thou liveſt, I will not leave thee till thou help me, or as * *Chryſoſtome* would have us, unleſſe thou give me what according to thy will I deſire of thee, I will not beleeve thee, aſſuring thy ſelf that thou ſhalt impetrate, and have what

* *Si ſine dubio ne ſis accepturus & dixeris ei, niſi accepero non credam, pro ſuis accipies, ſi tamen Iſum poſtulaveris, quae eum dare deceat, & tibi potentia ei expedit, Chryſoſt.*

what thus * importunately thou doest postulate and crave. See *Luk.* 18. 1,2,3, 4,5,6,7. *Matth.* 15. 26,27. how Christ himself would both have us to be importune, and instant, and how he commendeth the woman of Canaan which was so constant, and would not give him over till he did help her. And I could tell you even of many wonders, which fervent and importunate praying hath wrought from time to time, constraining Christ to help his people, which prayed even beyond hope and imagination, and contrary to the course of nature to encourage you, but Ile content my self with one instance onely for the present, which may suffice. * When *Solymanus* had besieged *Gunza* in *Hungary*, and eight companies were entred in the middest of the town, there was gathered in a house a company of women, children, and impotent folk, which made such a noise with their cry and prayers, that went up to heaven, as that the Turks thought a new supply did come against them, and so left the citie again, and

* It moveth ingenuous natures to see importune & denials will, which proud persons will not do, and so it moveth God. Th Goodwin in his return of prayers. p. 212.

* Foxe act. & mon. p. 689.

compounded with it, whereupon that poore place was miraculously preserved, and therefore I say again pray whensoever you be in any distresse, though you can have but as little hope as they of that little citie, Christ himself seeming to be against you, as he seemed to be utterly against the good woman of Canaan, yet pray, and say unto him as she said, Lord help, nay cry and cry even mightily as the same Canaan petitioner, and as the said poor women and children of *Gunza* did cry saying againe, and againe, and againe, Lord help, and if that will not do it, cry again both day and night, using the same words, or some such like, ô Lord Jesus, sweet *Rose of Sharon*, help: for we are grievously vexed of the Devill, or thus, Lord help; for we are grievously tormented of thy fathers wrath, or thus, Lord help; for we are grievously perplexed by reason of sin. Thus in all the foresaid Cases cry out for help, and * doubt you not but that as Christ said at last to the good woman of Canaan; *O woman, great is thy faith*

* *Magis cui quæso in dubiis assumti & fluctuanti non subito ad invocationem clari nominis emicuit certitudo. Bern. super Cant. Serm. 15. fol. 125.*

faith be it unto thee as thou wilt; So, as that her daughter was made whole from that very houre. *Matth.* 15. 28. and as that good people of Ganza was blessedly preserved upon their loud-crying prayers, so you also shal be likewise most happily and wonderfully delivered and made whole though not in the same houre, when you will, yet most certainly when * God will, which clause leadeth me to an other rule which I must adde in the next place. As for this I have urged it so much the more, because I know ye need it most, and are like to gain by it most, the Lord giving a blessing to your endeavours and mine, which I humbly and heartily crave at his mercifull hands.

* For God considereth all times of thy life, and still chuseth the best and fittest to answer thy prayers in. *Goodwin. ibid.*

6. Again, as they that take bodily Physick must have patience to waite till it work, so you, having taken or applyed Christ, that most medicinall *Rose of Sharon*, and prayed most patiently waite with blessed *David*, *Psal.* 40. 1. till he incline his eare unto you, and help you. For therefore it is writ-

6. Rule.

ten. *He that beleeveth*] namely in Christ, *shall make no hast* [a] or *must make no hast*] namely, [b] out of impatience, so as to [c] flie as one translates the * originall, *Esa.* 28. 16. and hence it is that one of the ancient, who by *Davids blessed mans*, *Psal.* 1. 1. understandeth Christ himself observeth in him well, that he is a tree of life bringing forth his fruit in due season. *vers.* 3. [d] that is, in his own time, which himself cals *his* [e] *houre*, saying to his blessed mother, *mine houre is not yet come*, namely, to turn water into wine, *Iohn* 2. 4. so that you must not be dismaid, though he do not deliver you by and by from your sins, and crosses, when you cry, concluding that he will never help or heale you, because he answers not your expectation, when you would. No, but as good old *Simeon* waited a long time for the consolation of Israel, till he met his much desired Saviour, most happily and joyfully in the Lords Temple, where also he did embrace him with the most heartie and dearest embraces of his tenderest affection both

[a] *Hieron in loc.*

[b] *Tremell in loc.*

לא יחיש

[c] *Luther.*

[d] *Non importune sed tempore suo. Hilar. in psa. to. 2. mihi p. 16.*

* For God sheweth his wisdome and love as much in giving the thing it self. Goodwin in his returne of prayers. p. 146.

both in the arms of his blessed body, and with the arms of his most precious faith, having been formerly assured by a divine revelation from the spirit of God, that he should not see death before he had seen the Lord Christ, *Luk.* 2. 26. so you are to waite in like manner for that consolation, ease, and help, which you do or shall desire, till Christ send it in his own time, having been heretofore sufficiently promised in the like manner, that sooner or later before you be unmanned by death, and dissolved, you shall have as much help from the Lord Christ as is needfull and * convenient for you, which securitie or promise ought to content you. And therefore I say again waite: *For the vision is yet for an appointed time, but in the end it shall speak, and not lye, though it tarry, waite for it, because it will surely come, it will not tarry*, saith God himself, not I, *Habak.* 2. 3.

If you aske me what time the Lord doth usually help.

I answer. 1. When you need his help most, being ready to sink, *Mat.* 8. 24. 26.

2. When

* For the Lord doth all things in weight and measure, and hath likewise appointed a certaine measure of grace, and faith and comfort, inwardly to be enjoyed *Rom.* 12 3. *Ephe.* 4. 4. and a measure of common blessings outwardly to be received *Pro.* 30. 8.

2. When you are most fit for it, being humbled, *Esa.* 57. 15. So that accordingly you may expect his help sooner, or later.

7. Rule. 7. As they that take corporall Physick keep their chamber, so must every one of you taking, or having taken Christ the *Rose of Sharon*, as spirituall Physick for the good of his poor soul. Keepe the chamber or closet of his heart with all diligence, as it is written, *Keep thy heart with all diligence*, or with all * *custodie* and *watchfulnesse*, as the originall more emphatically importeth, *Prov.* 4. 23. Keeping fast your doores, I meane your senses, and not suffering any cold or infectious aire to come in.

* *omni custodia & vigilantia.*

Quest. If you aske me how shall we do to keepe our hearts thus with all diligence?

Solut. *I answer.* 1. Stopping every little hole or occasion that may let in the least coldnesse.

1. Direction.

2. Direction. 2. Keep fast your doores, that is, your senses not suffering any coldnesse or infectious aire, that is, infecting objects

objects or matters to come, in *Iob* 38. 1. *Psal.* 39. 1.

3. Pray God to assist you herein, as *David* did, saying, *Set a watch, O Lord, before my mouth, keep the doore of my lips.* You may say moreover, keepe mine eyes also, ô Lord, and the doores of mine eares, and watch my heart that I may neither take a cold, nor any other infection. I humbly beseech thee. 3. Direction.

4. If those domestikes, that are with thee in the chamber, that is, those sinfull motions, which are * bred in the heart, do offer to open thy doores and to go out, and so to let in the coldnesse and infection, which ever followeth them, 1. observe. 2. question. 3. check. and 4. restraine them forthwith, and suffer them not to range so like *Dina*, *Gen.* 34. 1. and to go in and out. Nay, 5. shut them out of your doores quite, and let them stay or lodge no longer within you, remembring the words of the Lord, *Ier.* 4. 14. *How long shall thy vain thoughts lodge within thee*, or be so approved, tolerated, entertained, as guests that are most 4. Direction. * *Matth.* 15. 19. 1. 2. 3. 4. 5.

most welcome, and are even intreated to stay day after day, night after night, and so do stay, and continue with the entertainer, as the * originall doth most significantly imply so much, and more too, then I can well expresse here, or have expressed heretofore, touching the same matter in the second generall use upon another occasion.

* הלין Whose root is לון *Pernoctare, hospitari, manere, commorari.*

8 Rule.

Lastly, Taking or having taken Christ that most medicinall and operative *Rose of Sharon*, you are as patients to keep close to the fire, or rather to three severall fires; by

1 Fire. * *Nam gehennam sempertimens nunquam in gehennæ ignem cadet, semper hoc castigatus metu Chrys. hom. 5. ad pop. Antioc. p. 48.*

1. Thinking much and often on that most formidable fire of hel which shall never go out, *Esa. 66. 24.* * That so you may *keep down your bodies of sin*, as *Paul* did, 1 *Corinth. 9. 27.* being ever most carefull to be even universally obsequious and obedient to Gods sacred Law.

2 Fire.

2. By musing ever on the word of truth and promise, with holy *David*, *Psal. 119. 97.* as an other fire, which also shall never go out, *Ierem. 23. 29.*

1 *Pet.*

1 *Pet.* 1. 23. that so it may like a pillar of fire conduct you safely thorow the great and terrible wilderness of this men-devouring world into the celestiall Canaan, not suffering you either to stumble against the stone of stumbling and rock of offence, which is Christ, accidentally, 1 *Pet.* 2. 8. or to wander totally and finally out of the way of Gods commandements, *Psal.* 119. 6. 9. 105. and may likewise warme your faint and sickly souls, when they begin to coole, blazing and flaming, as it were, about your heads, & hearts, and vibrating, or sending forth now this, then that most sweet and precious promise. Besides a number of other holy truths and passages, like so many hot burning sparks of fire, whereby your cooling brains and breasts may be re-heated, and re-enlivened, and so consequently most blessedly re-enabled to hold out and and to persevere unto the end, in the metaphysicall and supernaturall taking of the most effectuall *Rose of Sharon*, 2 *Pet.* 1. 19.

3. By

3. By holding forth also your very heads and hearts against that ever burning fire, which is God himself blessed for ever, *Hebrews* 12. 19. and bathing your ravished and aspiring thoughts even most deliciously and frequently in the hotte burning flames, or manifestation of that most holy and everliving essence, even as a blessed Martyr, being condemned to be burnt alive, did even bathe his hands in the flames of fire, to evidence and to declare the unconceivable and unexpressable delight and joy which he tooke and felt in the midst of the fire, so do you in like manner manifest and shew forth your inexplicable delight and soul-ravishing content, which you take in God and Christ, by so thinking upon God much and often, yea, ever with * *Ioseph*, and * *David*: that so you may be ever afraid, as *Ioseph* was, to sin against his Sacred Majestie, *Genesis* 39. 9. and also may be ever warme and fire-hot, as it were, in affection, but then especially, when you do

* Gen. 39. 9.
* Psal. 16. 8.

do take and apply, or have taken that most sweet, most fragrant, most pleasant, most operative, and salutiferous *Rose of Sharon* Christ Jesus, our most deare and blessed Saviour, to be adored and magnified for ever and ever.

FINIS.

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By six Evidences.
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{ Either you may be taken from the means, or the means from you.

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1. His Rose like sweetnesse.
2. Delightfulnesse appearing.
{ 1. In his person.
{ 2. Titles, being called
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{ 2. A Saviour.
{ 3. Salvation.
{ 4. A Bridegroome.
{ 5. A Friend.
3. Lovingnesse, manifested by the effusion of his precious blood, which makes him as red as a Rose.
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1. Naturall.
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   1. Mortification.
   2. Sanctification.
   3. Consolation.
3. Eternall.

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Sixe Impediments that keep men from Christs are to be removed:
1. Blindneſſe.
2. Blockiſhneſſe.
3. Baſeneſſe.
4. Brutiſhneſſe.
5. Bitterneſſe.
6. Buſineſſe.
All founded and grounded upon the Roſie Metaphor or ſimile uſed in the Text.
Of Blindneſſe in ſpeciall, for the removall whereof men are called upon.
1. To pray to Chriſt for illumination.
2. Chriſt is compared with thoſe things which vain men do ſo preferre before Chriſt, who is ſet forth by nine properties. For,
Nine properties of Chriſt.
1. He is moſt comely.
2. Moſt valiant and ſtrong.
3. Moſt Rich.
4. Moſt Wiſe.
5. Moſt Harmleſſe.
6. Moſt Pleaſant.
7. Moſt Sure.
8. Moſt Sublime.
9. Moſt Concupiſcible and contentive: all drawn out of *Cant.* 5. 10, 11, 12, 13, 14, 15, 16.
Whereas thoſe things which are ſo valued above Chriſt are:

Nine

Nine Differences.
1. Most Foule.
2. Most weake.
3. Most Poore.
4. Most Fooliſh.
5. Most Hurtfull.
6. Most Bitter.
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8. Most Low and Baſe.
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Of Blockiſhneſſe to be removed by a
1. Frequent.
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Of Baſeneſſe the third lett, which is to be removed by an exact
1. Ranſacking of our hearts.
2. Ripping up of our lives, words, and actions.

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Of Bitterneſſe the fift lett, which we may remove by comparing the bitterneſſes, which are ſaid to attend Chriſt and thoſe that chuſe and

take Christ with the sweetnesses and comforts of Christ.

SECTION. XVII.

Of Businesse the sixt lett, which concerneth worldly men and women, who must
1. Leave all businesse for a time.
2. Think seriously of that maine businesse, which doth so neerely concerne them, even the chusing and taking of this most delicious and needfull *Rose of Sharon.*
A Finall exhortation to a serious removing of all these six impediments, and an earnest and painfull labouring for, and seeking after Christ the *Rose of Sharon.*

SECTION. XVIII.

An exhortation to Gods people to be more for Christ (who like a Rose is so delightfull, usefull, and desireable) then ever they were;
1. By a happy under-valuing of all earthly things in comparison of Christ; for 3 Respects.
2. By a holy willingnesse to be with Christ.
1. Here.
1. In the Word preached.
2. At and in the mysterious administration and participation of the blessed Sacrament of his Sacred Supper.
3. In Prayer.
4 In the reading of his own Sacred Book.
5. In the reading of such good books, as are written of him by holy men.
6. In his best beloved people, conversing with them as with Christ, whose Image they beare, and members they are:
2. Hereafter.

3. By

3. By a mightie care to keep him ſtill,
1. By a holy and perpetuall recordation and mindfulneſſe of him.
2. By a ſweet and comfortable feeling of his gracious preſence in their bleſſed ſouls.
Queſt. What if he will be gone can we keep him.
Anſw. You may keep him, as you keep Roſes with ſugar.
1. With ſugared and ſweet thoughts.
2. Words.
3. Works.

SECTION. XIX.

Chriſts people ſhould be willing to make more uſe of Chriſt, (who is ſo uſefull being like a Roſe) then ever they did.

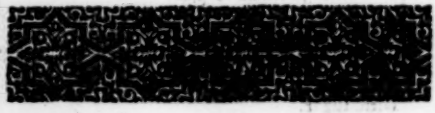
SECTION. XX.

Chriſt is to be made uſe of, in
25. Caſes ſet down in order.

SECTION. XXI.

Eight Phyſicall Rules to be obſerved, in and about the taking of Chriſt, as the onely moſt Soverain Roſe or medicine, ordained of God for ſin-ſick Souls.

FINIS.



Errata.

PAg. 10. l. 14. *Cant.* 1. 10. read. *Cant.* 5. 10. p. 13. l. 8. next. r. text. p. 24. l. 14. I now not. r. I know not. r. p. 29. l. 26. rather to be farther. r. rather to be wiſhed farther, p. 34. l. 25 notwithſtanding, is, r. which notwithſtanding it is, p. 48. l. 18. in all eternitie, r. to all eternitie, p. 53. l. 10. degree. r. decree. p. 58. l. 1. he ſpeaks, r. he ſpake. p. 79. l. 11. for them. r. for that. p. 83. l. 22. after Chriſt. r. after Chriſt may ſpeed, p. 94. l. 18. yon. r. yea. p. 124. l. 24. He moſt. r. he is moſt. p. 150. l. 9. combine. r. combined. p. 151. l. 4. breath. r. breach. p. 153. l. 24. remaine. r. remove. p. 156. l. 24. Lot. r. let. p. 173. l. 17. returne. r. returnes, p. 175. l. 1. ſloweth, r. bloweth. p. 189. l. 13. and him. r. of him. p. 192. l. 18. for himſelfe, r. for he himſelfe. p. 193. l. 11. runs, r. is. p. 198. l. 22. are to be. r. is to be. p. 200. l. 2. cannot. r. nor cannot ibid. l. 4. breathes. r. panteth. p. 203. l. 16. r. Deitie p. 218. l. 2. r. to be obſerved. p. 223. l. 12. another of, r. another matter of. p. 225. l. 20. admired, r. admireth. ibid 22. he cryeth, r. and cryeth. p. 230. l. 25. in the, r. in that p. 248. l. 7. mans, r. man.